

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVI

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NEW SERIES
VOLUME XXXVI No. 25

Mississippi Baptist Assembly, Woman's College, Hattiesburg, Miss., July 15-21

Baptists Near and Far

Mr. W. G. Mize not only handled the book business at the Evangelistic Conference, but made himself useful in leading the singing each day. He knows the kind of songs to sing and their value in evangelistic work.

Reports from Rev. S. V. Gullett of Blue Mountain who was seriously injured in an automobile wreck two weeks ago, are that he is improving at the Baptist Hospital in Memphis. His son who was also injured is critically ill.

You will find a special message from Hillman College in the advertising columns of this issue. If a college president is willing to pay for the privilege of speaking a word to Baptist Record readers about his school, it certainly is worth careful attention. Read what our school men have to say.

We just closed a splendid eight day revival meeting, Bro. D. A. (Scotchie) McCall of Jackson, Miss., came and led us in this series of services. He is truly "A man of God" and knows the Word of God and preaches it fearlessly. Long will live the results of this revival in our church and community.—Chas. F. Hinds, Pastor.

We had a very fine meeting here. Mr. brother, R. R. Jones, assisted me. Had fine attendance and good results. Ten were added to the church. A few weeks ago I assisted Ed Grayson in a meeting at Eighth Ave. Church in Meridian. There were twenty-nine additions and good crowds.—Chas. C. Jones.

Our people were grieved by the recent announcement of the death of Dr. W. D. Powell. Now comes the news of the death of Mrs. Powell which occurred presumably at her home in Oklahoma. The body will be taken to Opelika, Ala., to be interred by the side of her husband. Our sympathy goes out to their children in the great loss they sustain.

The subjects of the three sermons by Dr. L. Bracey Campbell at the Conference at Clinton were fitly chosen to help in preparation of revival meetings. He spoke of the Holy Spirit and the World, The Holy Spirit and the Lord, and the Holy Spirit and The Word. Dr. Campbell is a thoroughly conscientious Bible student and able in its exposition. He knows how to adapt the message to the situation and the people.

Rev. Bryan Simmons' sermon at the Evangelistic Conference on "I am not ashamed of the gospel" was one of the most eloquent we have heard in a long time. But that is his way of preaching. He had two divisions: I. Why He might be expected to be ashamed and II. How He showed he was not.

Dr. Nelson's physical experiments in the physical laboratory made before our pastors last week greatly interested and instructed them. But most of all the reverence with which he approaches his subject pleased them. He opened his lecture with prayer and reading the Psalm which begins "The heavens declare the glory of God."

The program of the Mississippi Baptist Assembly will appear in full next week.

Mr. Jas. W. Merritt, Mission Secretary for Georgia Baptists, was recently given the honorary degree of LL.D. by Mercer University.

In the absence of Pastor Lovelace, brother J. E. Wills of Newton preached twice at Clinton Sunday.

Main Street Church in Hattiesburg had with them last week and part of this week in a revival meeting Rev. W. M. Bostick of Louisville, Ky., but formerly pastor in Clarksdale.

The sermons of J. E. Wills and Pastor Golden were well received at the Conference. The former had the great theme of The Abundant Life, and the latter gave an exposition of the Thirteenth Chapter of First Corinthians.

B. Y. P. U. training school at Ocean Springs is in progress this week. Pastor Barnes went to Birmingham recently and preaching at Duck Hill church for his son who is taking his B.A. at Howard, from which the father was graduated 42 years ago.

The editor and his wife went down to the Gulf Coast at the close of the Conference at Clinton to spend a week to relax and get ready for more work in the summer. If this issue of The Record is better than usual, you will know that the office force is responsible in part.

There will be a Home Coming Day, fourth Sunday in June, at Mt. Zion Baptist Church, in Leake County. All are invited to come and worship with us. We hope to enjoy great fellowship during the day.

Committee:

Rev. J. L. Moore, Chairman
Mrs. Ben Brantley
Miss Ruby Moore
Miss Annie Belle Jones
G. E. Gunter

Those who had been in Dr. Patterson's classes at Mississippi College knew him as a great Bible teacher. And the brethren who attended the Evangelistic Conference last week had no difficulty in finding it out. His method was a little different this time from his usual plan, but showed that he knew how to adapt Bible study to evangelistic work. It was doubtless this in part that led one of the brethren who has attended many such conferences to remark that this one stuck to its purpose and had fewer digressions and detours than any we have ever had.

At the Evangelistic Conference held at Clinton last week Dr. J. E. Byrd was in charge and the first hour after the devotional service each morning was used by him in training for personal work in evangelistic meetings. Through years of practical experiences in dealing with lost men and women he has worked out this plan for himself. It is not merely a plan that looks well on paper, but one which he has himself used to lead men to Jesus. He believes the Bible, and he believes and has proved that the gospel is the power of God unto salvation. Those who were at this conference understood why the trustees of Mississippi College gave him the degree of Doctor of Divinity.

JUDAS ISCARIOT AND THE REVENUE QUESTION

Just now the Sunday School Lessons in our churches generally are about the betrayal, arrest, trial and crucifixion of Christ. One of the striking incidents in this sad and shocking story is that when Judas Iscariot realized that he had blood money in his possession he went and threw it down at the feet of those who had given it to him and went off in shame and hanged himself. Furthermore, we are told that the Jewish Sanhedrin refused to put the money into their treasury because it was the price of blood.

Now the despised name of Judas Iscariot has come down the ages a hissing infamy and a synonym for treachery; and the world scorns the memory of these Jewish leaders who asked for the pardon of a murderous outlaw and clamored for the death of the all-perfect Christ, shouting, "Crucify Him, Crucify Him, His blood be upon us and our children." Yet both Judas and Sanhedrin showed some conscience on the question of blood money. Again, a heathen Emperor of China discussing the opium question declared that he would not get revenues for his government out of a business which brought hurt to his people.

But in this nation wide agitation about the control of the liquor business, both private citizens and public officials are putting much stress on the revenue feature. This brief article is written as a protest. To my fellow citizens on either side of this liquor-sale question I would say, Brother, let's leave the money question out of it. Can we as citizens of a so-called Christian country afford to get down on a lower moral plane than Judas Iscariot, and the mob that clamored for the blood of Christ, and the heathen Emperor of China.

We are all agreed that the liquor business whether legal or illegal is a source of blood shed and destruction. Some tell us that if you will let liquor alone it will let you alone. A grievous mistake. One can hardly pick up a daily paper without seeing an account of some one being killed by reason of the liquor that the other fellow drank. This is true of a large proportion of the death from accident and from violence. Alcoholic drink is the constant source of suffering to the innocent. Wherever it goes it produces widow's tears and orphan's cries. It is the cause of unspeakable suffering and degradation to the man who becomes enslaved by it and likewise to the women and children who are dependent upon him and to whom he owes the most sacred obligations. Therefore, when we come to deal with a question like this let's consider it from a higher standpoint than taxes and revenue and not proclaim our sordidness by settling it on a money basis.—B. G. Lowrey in the Oxford Eagle, Oxford, Miss.

—BR—

He who helps a child helps humanity with an immediateness which no other help given to human creature in any other stage of human life can possibly give again.—Phillips Brooks.

A PROPER SENSE OF VALUES

Hon. W. W. Venable in his address to the graduating class of Mississippi College proclaimed a fundamental and inestimable truth when he said that the ability to discern real values is the determining thing in character. Taken merely as a means or condition of worldly prosperity, this ability to estimate the real value of things is the primal factor in success. Do you know a good horse from a plug? Do you know what land is productive and which is not? Do you know what house and lot has actual value and will bring a better price in the days to come? Do you know what sort of investments in stocks and bonds will prove to be worth most in the days to come? This is what makes a man prosperous as the world counts prosperity.

But there are wise fools who place the highest estimate on material values and have no vision for spiritual properties. They wake up after a while to hear the trumpet blast in their ears, "Thou fool, this night shall thy life be required of thee and whose shall these things be?"

Another thing the commencement speaker said, is that our Baptist colleges enable young men and young women to come to a proper estimate of values. This is true and something else is true back of it. Not only do our Christian colleges help the young people to properly value things in their comparative worth; these schools are an indication that their founders and those who now support them in money and patronage, themselves had a fine sense of values.

Thomas Jefferson founded the University of Virginia because he believed that an intelligent citizenship is essential to the perpetuation of free government, of a democracy. He was entirely right, as far as he went. We shall see directly that he did not go far enough. But he was right. Public education, the general diffusion of knowledge and intelligence are absolutely necessary to the perpetuity of our civil and political institutions. Masses of ignorance are a danger source that constantly threaten our political body. Electric storms in the state are generated in clouds of ignorance. The appeal to prejudice, passion and class or race antipathies of which we have a superabundance, constantly threatens the stability of government and hinders its proper functioning. Ignorance is the play-ground of the demagogue and the hogheaven of the low grade politician. The state does well to foster education, and no money is more wisely or usefully spent.

The freedom of the press and the freedom of speech are an essential factor in public education. No agency can do more widespread good in the world than a good newspaper. And no agency can do more to confuse people's minds and misdirect their efforts than a designing press interest on a selfish or wicked purpose.

But back to the main thing in this article. There can be no proper sense of values which leaves out of consideration the morals and religion of our people, or relegates these to a secondary place in the training of the young or the formation of their character. There would hardly be found any difference of opinion in this matter. The ability to discern moral values, and the desposition to place the right estimate upon them and to adopt them and commit ourselves to them, this is the foundation stone of character and the keystone of education. Paul prays for the Philippians that they may be able to "distinguish the things that differ," or as it is also translated, approve the things that are excellent, and as different as these things sound they are indissolubly linked, and both translations are correct. To distinguish the things that differ is a mental act. To approve the things that are excellent is a moral act. But one will not long survive without the other.

Now this is exactly what a Christian college does. As we said the Christian college is itself the result of that ability to distinguish the things that differ, to properly evaluate things. Because Christian men and women believed that moral and spiritual ideals were to be preferred

even above high intellectual ideals, for this reason, they established Christian colleges. For this reason today Christian men and women are willing to support them. They want the same spiritual values which have been created in the home and in the church to be perpetuated and strengthened through the college.

If a man has this conviction in his soul he will be concerned in the continuance and strengthening of Christian schools. And he will wish to send his sons and daughters to those Christian schools where the emphasis is put upon things of permanent and highest values. Certainly our colleges are striving to reach this ideal and are having good success in attaining our Christian objective.

The fruit is juicier and better colored and better flavored which has grown in the sunshine. And religious character comes to its best in Christian schools when the Spirit of God is in the hearts of instructors and Christian ideals are constantly held before our young people.

—BR—

A COAL SCUTTLE COLLECTION
W. W. Hamilton, Baptist Bible Institute,
New Orleans

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Last winter when the Baptist Bible Institute was filled with guests representing the Y. W. A.'s of Louisiana, there came one of the worst and most trying cold spells which New Orleans has experienced. The last night of the conference the old and worn out furnace, which was being taxed to its limit, broke down completely, bringing humiliation and distress to the school and its guests.

You have heard about that "ill wind" that brings good to somebody. Well, Mrs. H. M. Bennett, President of the W. M. U. of Louisiana, was one of our guests. Seeing the situation, and realizing how impossible it would be for the Institute to go on thus next winter, she has brought this need to the attention of the Louisiana W. M. U. The State Convention voted its approval and asked that every local organization in the state make an offering in July for the B. B. I. furnace fund. The goal is set at \$2,000.00.

Miss Hannah Reynolds, W. M. U. Secretary, has prepared a special program for presentation at the society meetings, and has suggested that the offerings be taken in miniature coal scuttles. The W. M. U. of Louisiana or President W. W. Hamilton will be glad to send a copy of this program to any organization desiring it. Those who respond will certainly be friends indeed. The need is great and the work of our great Bible Institute must and will go on increasingly.

—BR—

Our meeting is going fine. Large attendances fill the auditorium twice every day, having confessions and additions every night. Dr. Phillips is doing some great Bible preaching and Bro. Joe Canzoneri is doing some mighty fine gospel singings.—T. W. Young, Corinth.

The brethren attending the Evangelistic Conference in Clinton were so impressed with the lectures of Dr. M. O. Patterson on Preparation for a Scriptural Revival, and of Dr. J. E. Byrd on the Use of the Bible in Personal Work that they asked these brethren to prepare them for a booklet for wider use in evangelistic work. We hope it will be possible for them to do it.

Happening to be in Magee Friday night we were invited to attend the banquet of the Men's Bible Class of the Baptist Sunday school. Pastor L. W. Ferrell has reason to be proud of a group of men like this. Mr. Dale is president and Mr. Richmond Russell is the teacher. There were thirty-eight men present, and we were told that there were forty in the class last Sunday. A fine social time was in progress when in the midst of it the pastor was called to the phone and given the sad news of the serious injury to Mr. Russell the teacher in an automobile accident. He was on his way to attend this meeting of the class, coming from Gulfport where the accident occurred. The next day at the hospital in Hattiesburg we were told that he was doing fairly well.

TOURS TO BAPTIST WORLD ALLIANCE

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There will be no tours offered by any of the steamship companies as reasonable in price as the official tours on the Steamship Berlin which sails from New York July 21. Bear that fact in mind. The first tour goes to Southampton and spends three days in London and from there on to certain of the German cities and reaches Berlin in time for the World Alliance. The tour from New York to Berlin and return to New York is only \$259 with extension of three days in London \$25 extra. The second tour takes in all of the first and goes on to see the Passion Play at Oberammergau and on to Lucerne, Switzerland, and from there to Paris. Other tours take in all of the first and second and go on to Rome, Florence, Milan and Geneva and finally there is a tour which goes to the Holy Land and Egypt. Of course the further one goes the more the cost will be, but all tours are cheaper and better for the price than can be had with any other company. Write to Walter Ward, care North German Lloyd Steamship Co., Atlanta, Ga., or Dr. L. E. Barton, Montgomery, or the editor of the Alabama Baptist for the facts. It is the chance of a lifetime to attend the Alliance and see Europe cheaply.

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INFANT MORTALITY IN AFRICA

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Infant mortality is appalling. We estimated that 7 or 8 out of every 10 children born alive are dead before two years. In addition many are born dead. The number of women who die in childbirth is enormous. A few come to us and we are able to help most of them if they have not waited too long. The native mid-wives are both ignorant and filthy. The grandmothers make a concoction of herbs that poisons many children. They call the medicine Agbo. We can't cure those poisoned. I know of many women who have five or even ten dead, and only one or more alive. One of our Christian women takes the prize. She had fifteen dead and none alive. Number 16 was born alive and died under two years because she used native medicine and improper food. She had a 17th born in the hospital and I don't know of its fate yet.

The same conditions were true in Uganda 30 years ago. Dr. and Mrs. Cooke (a graduate nurse and well-trained midwife) have changed it so that now seven out of every ten born alive live. Fewer are born dead. They trained native girls to be midwives and to feed and raise babies at the C. M. C. (Low Church of England) Hospital in Uganda. I wish we had a graduate nurse who was also a well-trained and capable midwife. We could start right in with a town of 80,000, and the next nearest hospital thirty-five miles away.—Dr. J. C. Anders, Ogbomoso, Africa.

—BR—

A CORDIAL INVITATION

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Foreign Mission week at Ridgecrest, North Carolina, will open on Sunday, August 5, and close on the following Sunday, August 12. The special missionary themes characterizing these eight days are prophetic of this great week with forty odd missionaries from around the world. Evangelism, Baptist schools in foreign countries, W. M. U. work in lands afar, publication work around the world, medical missions in three far away lands, consecration and missionary dividends are some of the topics indicative of the interest that will prevail daily throughout Foreign Mission week.

The Foreign Mission Board extends a hearty invitation to Southern Baptists everywhere to come apart into the mountains for this special week of rest and recreation of soul, mind and body. Special rates may be secured from R. F. Staples, Manager, Pritchelle Hotel, Ridgecrest, North Carolina.

—BR—

Judge: What! Do you mean to say your husband struck you, and that he is a physical wreck?
Mrs. O'Brien: Yes, yer honor; but he's only been a physical wreck since he struck me.

SPURGEON MEMORIAL BEGINS

Account of Spurgeon Memorial Meeting in
Albert Hall, London

Dear Friends:

I am writing this in the Albert Hall; the place is crowded from floor to ceiling with happy people. Remembering that thousands of applications for admission had to be declined we consider ourselves fortunate in being where we are. It is 7 o'clock. Here comes the Prime Minister, representing the British Empire, as he says later. He is followed by a number of representative men. The Baptists of the homeland, the Baptists of U. S. A.—millions of them, denominations other than ours, have provided their own spokesmen. The American representative has crossed the Atlantic expressly to be present at this meeting.

What is it that has brought us together? A hundred years ago a boy was born in a humble home in Kelvedon, Essex. The parents little dreamed that the little fellow would one day become the greatest preacher of the century, perhaps of all the centuries. But so it proved to be. It is a marvellous sight from the platform—this vast assembly. I reflect, however, that such a sight was familiar to the man whose memory we are honoring. Every Sunday, for thirty years, Charles Haddon Spurgeon preached to thousands at the Metropolitan Tabernacle in Newington Butts. No advertising was necessary. People flocked to hear him. No less than a hundred and fifty million copies of his sermons were printed and circulated. Two hundred books came from his pen. He established a college, in which over sixteen hundred preachers have been trained. Also a Colporteurs' Society. He built almshouses, and Stockwell Orphanage. There seems no limit to his usefulness. But the Prime Minister is speaking. He was never privileged to see Mr. Spurgeon, he says, but, like millions of others he had felt his influence. "Overwhelmed as I am by pressing duties," he continues, "I could not miss this opportunity to speak a word in honor of the greatest personal influence of his generation. He reminds us of Ian Maclaren's story of the crofter's wife telling her husband, as he was setting out for the market town, 'Dinna forget Spurgeon's sermon.' 'Such was his conception of life, and of time and eternity, and such his being, that at this time, in every corner of the world, men utter his name in gratitude, wonder, thankfulness and reverence.' 'Spurgeon,' he cried, 'thou shouldst be living at this hour; England hath need of thee.' He is living at this hour. This wonderful gathering is proof of that.

The President of the Methodist Conference, Luke Wiseman, who represents the Church Universal, is saying that every section of the Christian Church has been enriched through the marvellous ministry of Mr. Spurgeon. As to the secret of his power. He was a great divine, and a great human. "There was a man sent from God whose name was—Spurgeon."

Dr. Truett, one of the most influential preachers in America, recalls reading and re-reading Mr. Spurgeon's sermons when he was a boy, living in a little mountain home. The influence of those messages remains to this day. Mr. Spurgeon's sermons, he is saying, are read by more firesides in America than are the sermons of any other dozen preachers of the century. When the great man died, in thousands of villages and towns throughout the land the voice of mourning was heard—yes, and the sound of thanksgiving for such a saint and prophet. What a man he was; what a worker. He accomplished enough for an army of men. Great believers are always great doers. Reference is being made to his love for God, his allegiance to Christ, his confidence in the Bible, his dependence on the Holy Spirit, his prayer life, his concern for the souls of men, his glorious voice, his humour, his common sense, his large-heartedness. The speaker is going back to the States to speak in mass meetings in every part of the land. There Mr. Spurgeon will be gratefully remembered.

Mr. Chilvers is now asking "What is the meaning of this meeting?" "It is a sincere acknowledgment to Almighty God for the gift of Spurgeon to the world. In it we attest our loyalty to Spurgeon's Saviour, and pray for a revival of spiritual religion."

Mr. Aubrey asks "If Mr. Spurgeon were here what would he say." He would say, "What God has done He can do again." Yes, and perhaps he would quietly rebuke us for giving him such a big place in our thoughts. But we would not apologize. If we make much of the servant it is only to magnify the Master. That lad who turned into a Methodist Chapel on a snowy Sunday morning in Colchester, feeling very miserable, was delivered from darkness and unrest by looking to Christ, as the preacher directed him. From that moment, for forty years, in a variety of ways, he pointed people to the one and only Saviour. Tens of thousands found what he had found when they looked as he had looked.

"If on your anvil you can produce only one note," he once said to his students, "let that note be Christ, Christ, Christ."

It was his desire, it is ours, to turn the eyes of men to Jesus Christ, for there is none other Name under heaven given among men whereby we must be saved.

The Chairman announces that the choir of seven hundred voices will sing "The Hallelujah Chorus." They did sing it. We all joined in. It was wonderfully impressive to see ten thousand people rising in honor of Christ, and to hear them ascribing praise and glory to Him who loved us and gave Himself for us. "And He shall reign for ever and ever. Hallelujah!" That would please Mr. Spurgeon, I know because Christ was his all in all, as I trust He is yours and mine.

And I am

Ever yours cordially,

J. R. EDWARDS.

Sent by Rev. A. Cunningham-Burley.

—BR—

A MOTOR TRIP

—O—

Last week as my daughter and I drove from Virginia to Mississippi we made a brief stop at Lexington, Virginia, to visit the tombs of the famous military heroes, Generals Lee and Jackson. It is a coincidence worthy of mention that both had resided and taught in Lexington for a short time, Lee serving as President of Washington and Lee University, and Jackson as Professor in the Virginia Military Institute hard by. Both had expressed a desire to be buried in Lexington. Lee was made General-in-Chief of the Southern Army, and was one of the greatest men of his generation. Jackson was considered to be the greatest Division-General of either the Northern or Southern Armies. He repeatedly saved Lee from utter defeat. When Jackson was mortally wounded they amputated his left arm hoping to save his life. Lee exclaimed, almost in tears, "Jackson has lost his left arm, and I have lost my right!"

Both men were devoutly pious and because of their great personality and genial bearing were proverbially popular with all classes. Jackson was a Presbyterian, yet a negro Baptist Church in Lexington made the first contribution toward a bronze statue of him which was erected in Richmond. In the North, was a current saying that God had to remove Jackson to save the Union, but as he was too good a man to be shot by an enemy, the Lord employed his own men to take his life.

Near the end of the war, when the Yankees were closing in on Richmond, there was great scarcity of food-stuffs among the women and children. A bare-footed, 14-year-old boy, with one gallows and a flopped hat, wandering around through the Yankee camps, was arrested as a spy, and marched up to Grant's headquarters. The General said to him: "Who are you? What are you doing, and where are you going?" The boy replied "I'm trying to sell some butter and eggs to get a little money to buy bread for my mother and my little brothers and sisters." Then

the boy turned questioner, and said to the General, "And who are you and whar air you gwine?" Grant humorously replied, "I am General Grant. I may go to Richmond, or I may go to Petersburg, or I may go to Heaven, or I may go to H.....". "Humph", grunted the boy, "You can't go to Richmond, 'cause Lee's thar, You can't go to Petersburg, 'cause Buregard's thar, you can't go to Heaven 'cause Jackson's thar, so I suppose you'll have to go down to H.....". The boy was immediately dismissed.

In Lexington, near the center of the city cemetery, stands a large statue of Jackson, while the remains of General Lee and members of his family occupy vaults in the basement of University Chapel. In the same building, they showed us Lee's office, with its furniture and furnishings all in place as he left them when he passed away. In respect for his memory, that office has never since been used. Next door to his office, a large hall has been converted into the Lee Museum. All the exhibits having some reference to the great man, his family, his character or his career. There, in a glass case, is displayed the old "Traveler" Lee's war horse.

Our next stop was at the Natural Bridge of Virginia. It is ten times larger and more majestic than I expected to find it. Really it beggars description.

At Greenville, Tenn., we visited Andrew Johnson's monument which is, perhaps, one of the most attractive, of its kind in our country. It is erected on a lofty cone-shaped knoll and commands a good view of the city and surrounding country. The large granite shaft, some twenty-five feet high, is crowned by an immense American eagle with spread wings.

It is strange that many intelligent Americans spend thousands of dollars touring Europe when they have seen but few of the sights and wonders of their own country. They may not have visited even Mexico and Cuba, our next door neighbors. Lexington, Mississippi.

—J. G. Chastain, Sr.

—BR—

UNCLE JIM'S BAPTIST REVIVAL HYMN

—O—

Sin's rooster's crowed, Ole Mahster's riz,
De sleeping-time is pas';
Wake up dem lazy Baptissis,
Dey's mightily in de grass, grass,
Dey's mightily in de grass.

Ole Mahster's blowed de mornin' horn,
He's blowed a powerful blas';
O Baptis' come, come hoe de corn,
You's mightily in de grass, grass,
You's mightily in de grass; grass,

De Meth'dis team's done hitched; O fool,
De day's a-breakin' fas';
Gear up dat lean ole Baptis' mule,
Dey's mightily in de grass, grass,
Dey's mightily in de grass.

De workmen's few an' mons'rous slow,
De cotton's sheddin' fas';—
Whoop, look, jes' look at de Baptis' row
Hit's mightily in de grass, grass,
Hit's mightily in de grass.

De jay-bird squeal to de mockin'-bird: "Stop!
Don' gimme non o' yo' sass;
Better sing one song for de Baptis' crop,
Dey's mightily in de grass, grass,
Dey's mightily in de grass."

And de ole crow croak: "Don' work, no, no;"
But de fiel'-lark say, "Yaas, yaas,
An' I spec' you mighty glad, you debblish crow,
Dat de Baptissis's in de grass, grass,
Dat de Baptissis's in de grass!"

Lord, thunder us up to de plowin'-match,
Lord, peerten de hoen' fas',
Yea, Lord, hab mussy on de Baptis' patch,
Dey's mightily in de grass, grass,
Dey's mightily in de grass.

Editorials

HOW WORLDS WE FRAMED

Here are two words on the basis of interesting study, and if studied reverently, profitable study. The two words are "Worlds" and "Framed." Each of them is equivalent to more than one word in English, and various versions of the Bible give different English words to translate them. It is always interesting when translators differ. It isn't exactly right to say you may take your choice of the English words. It is sometimes true that it takes all the English words used by the translators to bring out the full meaning.

Here for example one of these words may be "worlds" or "ages," and one is as good as the other and both may truly be said to be framed by the word of God. There are many worlds. And there are many ages. We speak of this world and the next. There are many worlds beside this little globe on which we live. There are many other planets revolving around the sun, beside this one, the earth, on which we live. There are many suns (we call them stars) and nobody knows how many there are, nor how many planets may revolve around each one of them.

Again there are many worlds with this world in which we live. We speak of the animal world, the vegetable world, the physical world, the intellectual world, the spiritual world. And each group may have its own little world. Not all people here live in the same world. People may live next door to each other, or under the same roof and live in different worlds.

The microscope has opened up a new world to scientists. Many years ago they found that matter is made up of molecules and atoms. Not so long ago they broke up these atoms into a multitude of electrons and they say these are full of potential and actual energy. And each little atom has a world of its own. There is a world for the scientist, another for the artist, another for the industrialist, another for the philanthropist, etc. But for the man with a good case of religion all worlds are his, because God made them all. How far-reaching is the statement of Paul's in First Corinthians: "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present or things to come; all are yours and ye are Christ's, and Christ is God's."

But suppose we translate it ages instead of worlds, and certainly some would prefer that. "By faith we understand that the ages were framed by the word of God." God is called the God of ages. An age is commonly thought of as a very long period. But it is not necessarily an indefinite period. Indeed the very word period indicates the contrary. It implies a time that is rounded out, that is complete, a time in which a definite task or purpose is finished. We speak commonly of the antediluvian age, the patriarchal age, the Christian age, etc. Of course the geologist and the astronomer have their own idea of ages and their own way of computing them. There are a good many of these ages and they seem to extend over a good long period. How long probably nobody knows. The geologists and Moses agree pretty well on the order of creation. And as to the length of time in the ages Moses does not tell us. Certainly his account of the first days does not indicate that they were measured by the sun as we now measure days, for the sun was not made until after the "second day."

But how many soever ages there were and how long soever they may have been, we know that God managed it all. By faith we understand that the ages were framed by the word of God.

And now it is time to give our attention to that word "framed," and it is a very interesting word. There is hardly any of our words which adequately represents it. It does not mean created, although of course God created all things, that is He brought them into existence.

But this does not refer to bringing the material world into existence. But it represents God as taking the raw materials and so relating them and adapting them to His purpose as to bring into being a new and perfect order.

Moses tells us that the world was without form and void, that it was an unshapen, chaotic mass without the semblance of order. But the Spirit of God brooded upon the face of these billowing clouds of the dark waters. Just as an artist dips his brush into the colors on the pallet and portrays an orderly and meaningful picture on the canvass, so God took this chaotic mass and drew it out into orderly relationship. For the word "framed" or "constituted" means just that.

The Greek word here in the eleventh chapter of Hebrews, has the root from which we get our word artist. It means orderly arrangement, fixing it "just so," so that everything takes its proper place. The result is unity and harmony. Dryden says something like this, From harmony, from heavenly harmony This universal frame began; From harmony to harmony Through all the compass of the roles it ran, The diapason ending full in man.

The artist takes the primary colors and arranges and combines them into a beautiful picture. Or he takes the shapeless stone out of the quarry and builds the symmetrical and beautiful cathedral, to be used for a holy purpose. Another takes the shroud of a silkworm and fashions a handsome silken fabric. Another takes the cloth from the loom and makes a trousseau for the bride. The artist's mind and hand are needed everywhere to transform the shapeless and useless into the beautiful and serviceable.

Whether it be the tolling of the ends of centuries and eons, which scientists and historians tell us about, or whether it is the building of worlds as school houses for His spiritual creatures, God is framing it all. With what mathematical accuracy move the atoms and electrons in their microscopic orbits. With the same mathematical exactness move suns and planets and moon in their telescopic rounds. And everywhere mathematics is turned into music by the hand of the artist. The hand of an artist takes the seven notes in the scale and builds an oratorio for the pipe organ or the orchestra. And God takes all things and turns them into kosmos, into beauty which responds with praise.

In the fifth chapter of Revelation John tells us what he heard when the Lamb had taken the book from Him who sat on the throne. First the four living creatures and the four and twenty elders, as being nearest Him, prostrate themselves with prayers and incense, saying, Worthy art thou, etc. Then he saw and heard myriads of angels take up the chant. And then the whole universe awakes and responds. John says, "Every created thing which is in the heaven and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, be the blessing and the honor, and the glory and the dominion, forever and ever."

PRAYER HAS THREE DIMENSIONS

Perhaps it would be more accurate to say that praying looks in three directions. These directions are Upward, Inward and Outward. It is first of all concerned about God. Then it is concerned about ourselves. And then it is concerned about those around us and to the ends of the earth. It may be that the larger part of our praying seems to be concerned about ourselves, but this ought not to be true. It cannot begin here and it surely ought not to end here.

The Upward Look

The first concern of prayer ought to be right respect for God, true vision of God, the right feeling and attitude toward God, to render to Him that which is His due, to give proper recognition to Him, to be assured of contact with Him. And this need not, must not be a perfunctory

repetition of phrases heard or read or used in other efforts at prayer.

Just ordinary good manners requires all this when we come to pray. Without any disposition to speak harshly of anybody's praying, you must have been impressed with the ill manners of some whom you have heard pray. Or if you are like this writer you have been ashamed of your own bad manners in approaching God.

Nobody can approach Him aright unless he knows something of the feeling of Isaiah who speaking for God said, "As the heavens are higher than the earth, so are my ways than your ways, and my thoughts than your thoughts." To do this it may be necessary to be like Isaiah who said, "I saw the Lord sitting upon a throne high and lifted up"; to hear the seraphim who say "Holy, Holy, Holy Lord, God Almighty, the whole earth is filled with thy glory"; and feel the threshold of the temple tremble at the consciousness of His presence.

Prayer is communion with God, and until connection with Him is established on the basis of His holiness, omnipotence and infinite love, there is no place for petition and supplication. If there were nothing else for us in prayer than this establishing of communication with God, being brought face to face with Him, then our souls should be satisfied with His presence. This is the highest exercise of mind that it is possible for us to attain. It means elevation of spirit, expansion of soul, ennobling of the mind.

David said, "One thing have I asked of Jehovah, that will I seek after: that I may dwell in the house of Jehovah all the days of my life, to behold the beauty of Jehovah and to inquire in His temple." This being brought face to face with God is the means of our sanctification and transformation. Paul says, "We all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image, from glory to glory, even as from the Lord the spirit." And John says, "We shall be like Him because we shall see Him as He is." The vision of Him is transforming. Again in Revelation we read, "They shall see His face, and His name shall be written on their foreheads." If the sun brings health to those who are exposed to it, the Lord is our Sun and shield. Mosquitos and all pestiferous insects flee from the sun.

Worship is the soul's response to the revelation of God. There will be such response in the normal Christian. It will manifest itself in awe or fear as it did in Isaiah and in Peter. It will produce humility. It results in adoration when we know the power and holiness of God. This adoration may be expressed in words or in subdued silence. It results in thanksgiving when we see His goodness. It awakens us to praise. We pour out our souls in expressions of love. We will find the words of great hymns to fittingly express our feeling.

The words of scripture give us our best instruction in matter by precept and example. Abraham knew him as the Judge of all the earth. Moses knew Him as Jehovah, the living God. David addressed Him as the God of Israel with whom he had come into covenant relationship. Isaiah thought of Him as the one who weighed the world in the scales. Job knew Him as the one who balanced the clouds and hung the earth upon nothing. The apostles knew Him as the God of our Lord Jesus Christ, that is as the one revealed to them through Him Jesus taught us to think of Him as Father. The first purpose of the whole Bible is to make God known, that we may know how to approach Him. He has many titles in the Old Testament and the New, and all of them are necessary to make Him known to us.

These things run through them all; He is infinite in power, holiness, wisdom and love. He is always seeking ways to make Himself known to men, to make it possible for men to approach Him and find their highest joy, greatest development and usefulness in fellowship with Him. If we will avail ourselves of His revelation we will be able to approach Him in the right manner.

MEETING OF EXECUTIVE COMMITTEE SOUTHERN BAPTIST CONVENTION

By Walter M. Gilmore, Publicity Director

The Executive Committee of the Southern Baptist Convention met in its regular annual meeting in Nashville Wednesday, June 13, with twenty-two of the thirty members present. The same officers were reelected: Dr. M. E. Dodd, Shreveport, Chairman; Dr. C. W. Daniel, Richmond, Vice-Chairman; Dr. Hight C. Moore, Nashville, Recording Secretary, with Walter M. Gilmore, Assistant; Dr. Austin Crouch, Nashville, Executive Secretary; Walter M. Gilmore, Nashville; Publicity Director and Treasurer of the Committee and of the Convention.

For the most part, only routine matters in connection with the work of the Convention claimed the attention of the Committee. These matters were assigned to the various sub-committees. After considering each item thoroughly, reports were made to the whole Committee for consideration and adoption.

At the suggestion of President Dodd, who had been appointed to respond to the Roll Call of the Nations at the Baptist World Alliance in Berlin August 4-10, Vice-President L. R. Scarborough was asked to perform that service since Dr. Dodd is to make one of the principal addresses at the Alliance and he is also scheduled to preside over one of the sessions.

Only Real Missionary Preachers Need Apply

Dr. Dodd announced the receipt of a check recently for \$1,000.00 from a law firm in Alabama in settlement of the estate of Mary L. East, Russellville, Ala., who stipulated in her will that \$1,000.00 should be given to the President of the Southern Baptist Convention to be "distributed among superannuated Southern Baptist ministers who have observed and complied with Matt. 28:19-20 and Mark 16:15-16."

During the absence of President Dodd on his trip around the world, Vice-Presidents L. R. Scarborough and J. J. Hurt and others will represent the Executive Committee at the various State Conventions this fall. It was proposed also that a series of missionary conferences be planned for next spring utilizing the inspiration which may be derived from Convention officials who meanwhile have made a world tour of our mission fields. Representatives of the Foreign and Home Boards, the W. M. U. and Baptist Brotherhood of the South will be asked to cooperate in these conferences.

The time agreed upon for putting on the Every Member Canvass this year is November 4-December 9. No new organizational machinery was suggested by the Committee. In cooperation with the State Secretaries the Committee on Cooperation and Enlistment, of which Dr. Louie D. Newton, Atlanta, Ga., is Chairman, will be glad to be of any possible service in launching the Every Member Canvass in the different states and will be available for personal visitations wherever it is desired. The Publicity Department of the Committee in Nashville will continue to provide helpful, informational and inspirational tracts on the Cooperative Program, Every Member Canvass, Stewardship, Tithing and kindred subjects, and Pledge Cards. A vigorous program of propaganda will be carried on during the fall months through the Baptist State papers, the Baptist Program, the Baptist Bulletin Service, Radio and any other mediums of publicity that may be available.

Dr. Frank Tripp, St. Joseph, Mo., continues, of course, as leader of the Hundred Thousand Club, his services being a labor of love. He will perfect his organizational set-ups in the different states and in cooperation with his state and associational leaders he will work out plans for launching a strenuous drive for new members of the Club next January and February, according to the action of the Fort Worth Convention. He is confident that the goal of 100,000 members can be reached by the next Convention in May, in Memphis. In the meantime, those who are already members of the Club will continue to

pay their dollar a month and those who may desire to become members may do so at any time. For full information communicate with Dr. Frank Tripp, St. Joseph, Missouri.

NEWS NOTE: The host of friends throughout the South of Dr. and Mrs. Prince E. Burroughs, Nashville, Tenn., will deeply sympathize with them in the sudden death of Mrs. B. E. Garvey, 76, Mrs. Burroughs' sister, 2:30 o'clock Tuesday morning, June 12. Mrs. Garvey and Mrs. Burroughs were alone in the home at the time. Mrs. Garvey has made her home with Dr. and Mrs. Burroughs since the death of her husband some twenty years ago. Dr. Burroughs was on his way to Raleigh, N. C., for a series of addresses when the wire reached him at Hamlet, N. C. He got a taxi plane in Charlotte and was in Nashville within four hours. Interment was made at New Liberty, Ky., the original home of Mrs. Garvey and Mrs. Burroughs.

Nashville, Tenn.
June 16, 1934.

WHAT IS YOUR SLOGAN?

Henry S. Ehle

To those who would let themselves be easily defeated, there is little that can be done.

To those who struggle hard against odds and only give up when forced to do so, there is much that can be done.

And to those who, in the face of all difficulties, refuse to admit defeat, there is practically nothing that is impossible of accomplishment.

The world is made of just these three types of people, those who readily give up, those who give up only after a struggle and those who never give up. The ones who give up easily never go far. Those who give up only after a struggle from the great average group of people. And those who never give up become the leaders to show the way to those with less determination and those with no determination.

In all types of life, in class work, home work, in play, you will find all three. One will tell you in the classroom that the problem is impossible, the second will tell you that it is not probably impossible but that he cannot do it, and the third will tell you that he hasn't solved it yet but he expects to do so any minute.

Every day brings problems, each of which must be solved as the problems in the classroom must be solved. Those who lack the determination to solve them lead dreary lives, those who solve a good proportion of them lead more or less happy lives, and those who refuse to pass any problem by until it is solved live the most complete existence possible, full of all the satisfaction that a life that is understood provides.

There is a force that makes the hardest task easier, the greatest problem more capable of solving, the most hopeless work light.

It is a force that can practically move mountains.

A force used by all those who lead because its use makes their leadership possible.

A force that all could use but which few employ because of shiftlessness and lack of faith.

A force that is based upon self-confidence and the wish to do.

The slogans, "I Can," and "I Will!"

—The Ambassador.

Climb the mountains and get their good tidings. Nature's peace will flow into you as sunshine flows into trees. The winds will blow their own freshness into you, and the storms their energy, while cares will drop away from you like the leaves of autumn.—John Muir.

I pray you with all earnestness to prove, and know within your hearts, that all things lovely and righteous are possible for those who believe in their possibility and who determine that, for their part, they will make every day's work contribute to them.—John Ruskin.

SUNDAY SCHOOL ATTENDANCE

JUNE 17, 1934

Jackson, First Church	386
Jackson, Calvary Church	359
Jackson, Davis Memorial Church	350
Jackson, Parkway Church	64
Meridian, First Church	556
Hattiesburg, First Church	601
Columbus, First Church	214
Hernando Baptist Church (June 10th)	110
Laurel, First Church	438
Laurel, West Laurel Church	354
Laurel, Second Avenue Church	202
Laurel, Wausau Church	49

B. Y. P. U. ATTENDANCE JUNE 17

Jackson, Calvary Church	119
Jackson, Parkway Church	69
Columbus, First Church	128
Ocean Springs Baptist Church	40

SELF-POSSESSION

Orin Crooker

The supreme test in many a situation is that of self-possession. An overturned boat, a cramp when swimming, an accident that threatens life or limb—at such times the steady nerve, the unruffled poise, the ability to think quickly and accurately in face of a crisis is of most importance.

In a law suit, possession is held to be so important that it is considered, usually, to amount to "nine points of the law." In times of emergency, self-possession is even of greater importance, for it may be the only means through which a most dire result may be thwarted.

—The Ambassador.

PIONEER MISSIONARY PASSES

On May 15, 1934, William David Powell died at the home of his daughter, Mrs. W. P. Wilks of Opelika, Alabama. He was eighty years of age and had rounded out his fifty-seventh year of service for Southern Baptists. As state field worker in Texas, foreign missionary in Mexico, executive secretary of Kentucky, and special representative of the Foreign Mission Board, Dr. Powell rendered faithful and worthy service for his Master. His name will be missed from the roster of faithful and approved workmen in service in the South.

SOUTHERN BAPTIST MISSIONS FOR 1934

The Foreign Mission Board edited its report for 1934 under the title "The Word of God Increased," and announced that it would be available as a survey book for ten cents. Since this announcement was made the Sunday School Board has proposed the bringing out of a book entitled "Southern Baptist Missions for 1934," which will present the 1934 report of both the Foreign and Home Mission Boards. The price will be 20 cents. This book will be splendid not only for a study course book but also for a supplementary source book for every teacher of every mission study class. It will take the place of the ten cent book first proposed by the Foreign Mission Board.

Had full day in all services yesterday. Splendid attendance at Vancleave at the eleven o'clock service. Spoke on Honoring Father, Father's day service. Large congregation at Ocean Springs at 7:30. This was the first of a series of eight services. The pastor brought the message. Services each evening during the week. The purpose is to deepen the spiritual life of the people.—J. E. Barnes.

Luck means the hardships and privations which you have not hesitated to endure; the long nights you have devoted to work. Luck means the appointments you have never failed to keep; the trains you have never failed to catch.—Max O'Rell.

"PRACTICAL APPLICATION OF THE PRINCIPLES OF CHRIST'S TEACHINGS."

By Arthur J. Barton

The above heading is taken from the telegram of greetings from President Roosevelt to the Southern Baptist Convention in its recent session at Fort Worth. This heading constitutes the heart of the President's greetings.

It was a considerate and courteous thing of the President to send greetings to the Convention and I am sure that our Baptist people, both those present and a great multitude who could not be present, are deeply appreciative of the President's courtesy and his fine greetings. In his telegram to the Convention the President said: "Need for practical application of the principles of Christ's teachings is of paramount importance. It is my opinion that the churches today have an unsurpassed opportunity for service to the Nation."

That is a very fine word coming from an eminent source. As for myself I agree heartily with the sentiments expressed, and as for myself I am willing to accept the President's admonition and appeal. I think our Baptist people and our citizens in general ought to accept the President's call and to enlist under the banner which the President sets up. I think also that we ought to ask the President to make "practical application of the principles of Christ's teachings" in the Government's relation to the liquor traffic.

What boots it for the Government to talk about economic and industrial recovery while it places a poisonous leech on the body politic and the body social that will suck the life blood from the veins of every legitimate trade and industry; what boots it to talk about economic and industrial recovery and at the same time reestablish, nurture and promote a negarious business that reduces the business capacity and the productive power of every man that touches it and clothes in the rags of beggary every man and woman who becomes its devotee and those dependent upon them? What boots it to spend billions of dollars, as now proposed, in an effort to improve housing conditions while we enthrone a business that fills every city with dark alleys, reeking with filth and squalor, a business that creates slums and peoples them with wretched and hopeless humanity?

The President is right "the need for practical application of the principles of Christ's teachings is of paramount importance." And there is no other matter or realm in which this need is quite so imperative as in the attitude of the Government in dealing with beverage alcohol—humanity's greatest foe. It is a fact too that "the churches today have an unsurpassed opportunity for service to the Nation," and in my judgment the greatest service that the churches can render to the Nation is that they shall arise in their might for the utter destruction of the liquor traffic and that they shall call the Government back to the practical application of the teachings of Christ and shall demand of the Government that it shall not continue to sell the temporal prosperity, the physical health and the spiritual well-being of its people for "an evil gain." We must call the Government back to a sane and righteous course. We must not allow the Government to continue to barter all of the sacred interests of its citizens.

Let the President's call to service be accepted and let the citizens ask him to join with them in this mighty paramount task. The President has repeatedly said that he is trying many experiments and that if and when he discovers he has made a mistake he will be quick to correct it. Surely by this time the President must realize what a great mistake he has made in letting loose the destructive foe of humanity to prey upon the weak and gullible element for the benefit of the German brewers and a small group of multi-millionaires.

Undoubtedly the President has made a great mistake in using the tremendous power and influence of his high office for the restoration of

the liquor evil. Let us ask him at once to correct the mistake and to use the influence of his high office for the destruction of this evil, which undermines the foundation of all economic and industrial prosperity and which degrades and blights the morals and best spiritual interests of all its victims.

Wilmington, N. C.

Mr. J. E. Byrd,
Baptist Building,
Jackson, Miss.

Dear Brother Byrd:

We are glad to quote the following rates for the Assembly July 15th through 21th, 1934:

Room and Board for 5 days, full time,
per person\$6.25

Room and Board for 5 days, full time,
groups of 10 or more from same
locality, per person\$5.00

Room and Board for less than full
time, per day\$1.50

Active pastors of Mississippi Baptist
churches are invited guests of the College
while attending the Pastors' Conference.

The College does not furnish pillows, bed
linen, towels, and toilet articles.

Sincerely yours,

R. F. Bass,
Business Manager.

LED BY THE SPIRIT IN THE MATTER OF PASTORAL CHANGES

Bible Lesson, Acts 16-10

The wording of this subject at once calls attention to the Baptist method of bringing about pastoral changes. Other bodies of Christians have episcopal machinery under the operation of which the pastoral relationship in any given case is terminated after a briefer or a less brief period and another relationship is established. Baptists have no such machinery, except in cases where the bishops who sit in the deacons' seats terminate the pastoral relationship with nothing said as to the establishment of a new one. Baptists are, therefore, driven, in theory at least, to a dependence on the leadership of the Holy Spirit.

A recognition of this fact raises a question out of which grows a problem: How shall we account for the pastorless churches and the churchless pastors in our Baptist Zion? And the resulting problem is that of getting these churches and pastors together for the performance of the Lord's business. This problem raises the question of the fact basis of the topic which we are discussing. Is the guidance of the Holy Spirit a realizable fact?

The promise of divine guidance is everywhere in the Bible. In the cases of the Lord's people, the promise is clear and oft-repeated. "The Lord shall guide thee continually" (Isaiah 58:11). Not occasionally, not spasmodically, not intermittently, but "The Lord shall guide thee continually". And Father David says, "This God is our God forever and ever, He will be our guide even unto death" (Psalm 48:14), and again, "I will instruct thee and I will teach thee in the way which thou shalt go: I will guide thee with mine eye" (Psalm 32:8), and again "Thou shalt guide me with thy counsel" (Psalm 73:24); and our Lord Himself said "When He, the Spirit of truth, as come, He will guide you into all the truth" (John 16:13); and our brother Paul says, "As many as are led by the Spirit of God, these are sons of God" (Rom. 8:14). All these are promises to Christians in general, but I raise the question as to whether the Spirit guides the preacher in the change of pastorates.

The preacher is, or should be, a Christian, and such a Christian as to be an example unto all the flock. Is he to be required to live a loftier Christian life than any member of his flock? To answer this question, I speak a paradox: The pastor ought to be, is required to be, the

best man in his congregation, and every man in his congregation is required to be just as good a man as the pastor. He certainly ought always to be abiding in the will of the Lord as to every change he makes. In the passage which we have read (Acts 16:6-10) Paul was so guided. The Spirit prohibited, forbade, hindered. Are there places into which the Spirit does not want the preacher to go? Is there such a thing as a pastor's being God's man for one situation and not for another?

Livingston would go into China, but the Spirit of Jesus did not permit him, but led him to become the missionary statesman and explorer of Africa. Carey would go into the South Sea Islands, but the Spirit of Jesus did not permit him, leading him instead to India where, he gave a vernacular Bible to one-sixth the people of the world. Judson would go to India and build upon Carey's foundation. The Spirit of Jesus did not permit him, but led him to Burma, where he laid the foundations of an apostolic church for all the days. Barnabas Shaw would labor for the Lord in Boerland, but the Spirit of Jesus did not permit him, thrusting him out and guiding his kine and his cart until, at the end of his twenty-eighth day of travel, he had come to the chieftain who, speaking in the very language of the Macedonian, said, "Come and help us". Jonathan Edwards would minister in the city. The Spirit of Jesus suffered him not, driving him into the woods where he wrote a book so mighty in its influence upon the scholarly thought of Europe that he became the first American author to win recognition in the Old World universities. John Bunyan would have preached in the open unhindered. Again the Spirit suffered him not, but thrust him into Bedford jail, whence God gave the world through him a book which, perhaps more than any other save the Bible, has influenced the world for good. Paul would go into Asia, but the Spirit of Jesus did not permit him. Paul would go into Bythinia, but again the Spirit of Jesus suffered him not, leading him straight onward to the sea and calling him to the conquest of a continent for God.

Through permissions to go on in a way which led towards the point of his departure to his appointed task, Paul was led by the Spirit in the direction of the field assigned him in the appointments of God. They went down to Troas, not having been forbidden to go there. They did the work for God that He had not forbidden them to do. They cultivated for Him where He had not forbidden them to labor and garnered grain which He had not prohibited them from gathering. Does there not come out of this the lesson that the Will of the spirit is that His preachers shall be industrious in the affairs of the king, following Solomon's injunction, "Whatsoever thy hand findeth to do, do it with thy might" (Ecclesiastes 9:10), so that they will labor in whatever field they find ripened wheat to gather? and the Spirit is pleased to guide the busy preacher where he can be of greatest service to the Lord?

And at length, there came to Paul the voice of needy Macedonia. The pastor who would be led by the spirit into a pastorate should have learned from this passage of Scripture as well as from the recorded experiences of His people that the Spirit does not employ a given stereotyped method. By this is meant that no one can say to the Spirit, "This is the way you must call, or I shall not recognize you as calling". On the other hand, let the servants of the Lord know that He is Lord, having a right to choose his man not only but to choose as well His method of choosing, calling, directing him. He may employ as He did here, the cry of a great need. It was the need of China that led Hudson Taylor there. It was the cry of the need of Ireland that led Patrick there. It was the need of Philippi, Thessalonica, Berea, Athens, Corinth, which stabbed Paul's spirit wide awake, so that Luke could write, "Straightway we sought to go".

(Continued on page 11)

TEN MINUTE SERMON

(Outline of a sermon by D. J. Miley of Polkville, preached on Father's Day, June 10, 1934).
Text: "Our Father."—Luke 11:2.

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All of us have, or have had, fathers. We who are not so fortunate as to have them now, still hold them in sacred memory; while, it is to be hoped, that those who still have them may honor them as never before, on this day—Father's Day—that was some years since originated by Mrs. John Bruce Dodd of Spokane, Wash., and has extended to all parts of America, Canada, Mexico and Hawaii. We appreciate and celebrate Mothers' Day, and she is doubly worthy of it, but

"I wonder in all that is written and told
Of the wonderful love of a mother,
Why the fatherly heart is left out in the cold,
When each is but part of the other.

"Perchance, if the children could only be heard,
Full many a lassie and laddie
Would tell us a story whose emphasized word
Stands out in the loving 'Dear Daddy.'"

While, primarily, we are thinking of our earthly fathers, I want, most of all, that we shall think of our Father which art in heaven. Let us think, first of all, of our relationship. He is our Father—our heavenly Father. We are His children—Spirit-born children—with all the privileges accorded a child by its parent. We need to think on the relationship in a great way, draw on it in a great way and honor it in a great way.

Then let us think of the beauty that characterizes our Father. We sing about "How beautiful heaven must be," but when we behold the beauties of this world and remember that God created all of them out of His keen admiration for the beautiful, we are lost in our conjecture as we try to picture His beauty. Like the great apostle, we feel like we want to dwell in the house of the Lord all the days of our life, to "behold the beauty of the Lord," if for no other reason.

Also, we need to think of His loving power, and His powerful love. We don't know the meaning of "Almighty," neither do we comprehend when we read, "God SO loved," but we know it is all there. God is love and love is stronger than death. So often it seems difficult for us to understand His love when He is seeking to make it manifest. As when a father stooping to kiss his child, his shadow falls across it and for the time being the sunshine is shut out, so, under the shadow of depression, affliction or some great bereavement, if we could only understand, it might be that our Father is only bending over us to plant the kiss of His love—His powerful love and His loving power. It is said that last summer a party of English botanists spent their vacation in the Swiss Alps, collecting specimens of rare flowers. One day, after several hours of climbing, they came to a precipice overlooking a valley dotted with a peculiar flower, which, under field glasses, seemed to be of rare worth. From the cliff, where the party stood, to the valley was a drop of several hundred feet. They could not descend, and to go around some other way meant considerable loss of time. A small boy had recently joined the party. One of the men turned to the boy and said, "Young fellow, if you'll let us tie a rope around your waist and lower you over this cliff, so you can dig up one of those plants for us, and let us pull you back up, without harming the plant, we will give you five pounds. The boy was dazed for an instant, then ran off. Within a short time he returned, bringing with him a man, stooped and gray, and whose hands were hardened with toil. Turning

to the man who had made the offer, he said: "Sir, this is my dad. I'll go down into the valley if you'll let my dad hold the rope." Why this venture? Because of his trust in a strong loving father.

In this narrative I see a picture. Another, not a botanist, so called, but the Creator of all the flowers, is gazing into a valley—the valley of sin. He sees, not flowers but human beings of intrinsic worth, lost in sin. His great Father-heart is moved as He cries, "Who will go for us?" "Whom shall I send?" I hear the voice of another, saying, "Here am I, send me."

The agreement is made. He is on the "cliff." Onlookers are standing by, awaiting results. The hours have dragged slowly and heavily. Three hours of golden silence, into whose sacred portals we dare not enter, then a cry—a heart-rending, heaven-rending cry to him who was to "hold the rope"—"My God, my God, why has thou forsaken me?" Will He come to His rescue? Stay, let's see if He will deliver Him, Nay, He has failed (?) Him. He has let go. Jesus is dead. Some are satisfied, at last. Some are sorrowful—bereft, while others are sorely disappointed as they say, "We had hoped that it was He." But it is settled. Jesus is in the tomb, and it securely (?) guarded.

The third day dawns. This old earth goes into convulsions. Jesus comes forth—is alive, and lives forever. The rope was still there and the great Father-love and Father-power had not failed. This same Father is our Father. Let us dare trust Him all the way.

Last, but not least, our Father is a merciful Father. His great strength is subdued by our taking hold upon it. "Let Him take hold of my strength that He may make peace with me." A little child had committed a fault, for which his father thought it his duty to chastise him. He called the child to him and explained to him the evil of what he had done, and told him how grieved he was that he must punish him for it. He heard in silence, then rushed into his father's arms and burst into tears. Then the father said, "I could sooner have cut off my arm than have then struck him for his fault." He had taken hold of his father's strength, thus making peace.

How we do need to turn ourselves in penitence and faith into the great, strong, loving arms of our Father.

—BR—

GREAT WORDS OF THE BIBLE
Harry L. Spencer, Hattiesburg, Miss.
Chakam and Skill in Soul-winning

—o—

This word is immortalized by its use in Proverbs 11:30 "He that winneth souls is wise" (Chakam). There are several other words however, in the Old Testament that are translated wise. Sakal means to look at, or unto, to consider, to be prudent, and hence to be wise, and is used in Dan. 12:3 "They that be wise shall shine." Pequeach means to be open, seeing, wide awake, hence to be wise, as in Exodus 23:8 "For the gift blindeth the wise". Anah, means to bow down, to bend, to be depressed, humbled and hence to be wise as in Exodus 22:23, Labab means to cover, to envelope, as the heart in the perikardian, to capitvate, and hence to be wise, as in Job 11:12. Yakach, means to reason, rephrase, hence wise, as in Lev. 19:17. Bin means to attend, understand, act wisely, as in 2 Chron. 11:23, "He dealt wisely". The Variation of the shades of meaning in these words seems to be that Chakam, denotes that inner, basic and fundamental intelligence of the human heart, which belongs only to regenerated natures; while in each of the other words the emphasis is on the use and direction of such capacity rather than the capacity itself. Thus each of the other

words denote variations in the exercise of Chakam.

This word Chakam in the Old Testament corresponds to Sophia in the New Testament of which Bishop Trench in his New Testament synonyms page 283, says "We may affirm with confidence that Sophia is never in scripture ascribed to other than God or good men except in an ironical sense." Thus it means more than merely to be wise; it carries a meaning that must not be confused or identified with worldly wisdom, but must be discerned in the white light of the presence of our risen Lord. The contrast may be seen in the use of the same word by the Psalmist in two passages. The word is Naval, and it means, wither, fade, pass away, droop, perish. In Ps. 1:3, speaking of the righteous the Psalmist says "His leaf also shall not wither (Naval)". But in Ps. 14:1, He says "The fool hath said in his heart there is no God," literally "The one with a withered mind (Naval) hath said in his heart there is no God". The righteous is described as an evergreen, the fool as a withered leaf. The mind of the righteous has its roots in the subsoil of God, wisdom watered by the river of life, the mind of the wicked is planted in the parched ground of this world.

In Proverbs 24:7 "Wisdom (Chakema) is too high for fools". Exodus 28:3 "And thou shalt speak unto all that are wise (Chakam) hearted, whom I have filled with the spirit of wisdom (Chakam)". Also in Job 28:28 "Behold the fear of the Lord is wisdom (Chakam)". Here wisdom is the principle of true religion, Job 12:13, "With Him in wisdom and strength". This wisdom then is an attribute of God. Therefore when Jesus said in Matt. 4:19, "Come after me and I will make you fishers of men" literally take men alive, He meant to make those that come after Him even as "He that winneth souls," wise. Then our soul winning skill (Chakam) must be derived from the Lord.

—BR—

AFTER THIRTY YEARS OF SERVICE

—o—

After thirty faithful years of service for Christ in China, Mrs. Wade D. Bostick of the Pochow field, Interior China, and a native of North Carolina, passed into her reward on April 19, 1934. For weeks and months she had been ill, and had resorted to Kuling Mountain in an effort to win a victory over the deadly disease that had laid a fast hold upon her. Her husband was with her when death came. She is also survived by two children, Wade D. Bostick, Jr., of Durham, North Carolina, and Mrs. A. J. Moncrief of Tampa, Florida.

—BR—

SPECIAL RELIEF AND ANNUITY BOARD LITERATURE

The Relief and Annuity Board has issued two excellent pieces of literature which are free for the asking to those who purpose to use them.

First, a playlet entitled "The Lord will Provide" by Mrs. B. W. Vining of Waco, Texas—this is a one act play in three parts. It was rendered by the Department of Dramatic Art at Baylor University before a worthy audience in Waco Hall and witnessed by the Secretary of this Board. Later it was rendered in the First Baptist Church of Waco much to the delight and profit of the people. This playlet is offered to W. M. U.'s particularly and may be used by any other group in the church. Eight to ten copies are sufficient for the purpose of any group and these will be sent on application from responsible leaders.

Second, a dialogue entitled "Light On A Great Service" for the use of Sunday Schools, B. Y. P. U.'s, and W. M. U.'s—this dialogue may be rendered in twelve or fifteen minutes and wherever rendered will prove very informing and inspirational on the work of the Relief and Annuity Board. This dialogue is free for the asking and we trust it will be asked for.

THE RELIEF AND ANNUITY BOARD OF THE SOUTHERN BAPTIST CONVENTION

2002 Tower Building,
Dallas, Texas

Mississippi Woman's Missionary Union

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OUR PRAYER CALENDAR

22—FRIDAY

For those preparing to attend the Southwide Y. W. A. Camp at Ridgecrest, N. C., June 26-July 6.

Behold, I send an angel before thee to keep thee by the way and to bring thee into the place which I have prepared.—Ex. 23:20.

23—SATURDAY

For Rev. and Mrs. J. R. Saunders, educational work, Shiuchow, China.

I will hope in Thy name.—Psa. 52:9.

24—SUNDAY

Pray that our young people may give heed to God's call to special service.

My sheep hear My voice, and I know them.
—John 10:27.

25—MONDAY

Pray for Rev. and Mrs. T. C. Britt (retired on pension), Wusih, China.

Our sufficiency is from God.—II Cor. 3:5.

26—TUESDAY

For an outpouring of God's Spirit on all who gather at Southwide Y. W. A. Camp, Ridgecrest, N. C., June 26-July 6.

Lift up your eyes and look on the fields.

—John 4:35.

27—WEDNESDAY

For Rev. and Mrs. S. M. Sowell, educational work, Buenos Aires, Argentina.

It is the spirit that giveth life.—John 6:63.

28—THURSDAY

For Rev. W. F. Hatchell, on border superintending work in Mexico.

The upright shall behold His face.—Psa. 11:7.

—O—

My dear Mississippi friends:

Through the Woman's Page of The Baptist Record, I wish to express my thanks and deep gratitude for the manifestations of love and interest which you have shown me during my brief visit in the homeland. These expressions have been far too many to enumerate here, but I must acknowledge and thank you for your kindnesses as shown by your visits, lovely flowers, letters, and the "love gift" contributed by some of you. The latter was used in purchasing the principal outfit for my trip, and it will be a constant reminder of your enveloping love.

As I go on my way, I shall cherish the memory of this visit. The thought of it and your interest will serve as a stimulus for my renewed activity when I again resume my work in Brazil the first of October.

In parting my prayer shall be that which is found in Genesis 31:49, "The Lord watch between me and thee, when we are absent one from another."

Your missionary,
Minnie Landrum.

—O—

Friends of Miss Minnie Landrum's who will want to write her during her trip abroad will be interested in the information below. She will be a member of the Armstrong Special Party and will sail on the "Rex."

MAIL INSTRUCTIONS FOR ARMSTRONG SPECIAL PARTY

Address all letters and cables as illustrated in the sample addresses below:

Sample Mail address:

Mrs. A. J. Armstrong
Armstrong Special Tour, c/o Grand Hotel
(Due to arrive June 30) Naples, Italy.

Sample Cable Address:

Scott Armstrong Special Tour

Garritus, Paris.

Important: Affix 5 cents postage for the first ounce and 3 cents for each additional ounce. Caution your friends to affix the proper postage to insure safe delivery of letters. Allow three weeks from New York for transit to Jerusalem and Cairo and other eastern Mediterranean ports. Two weeks to Europe.

Cables will be forwarded, from Paris collect to the recipient.

Letters (or cables) unless marked **Armstrong Special Tour** will not reach their destination except by accident. Also insert on letter addresses date of arrival of party at the letter's destination.

MAIL ADDRESSES

June 30—Grand Hotel, Naples, Italy.
July 3-5—Hotel Victoria, Cairo, Egypt.
July 6-14—c/o Shukry Hishmeh & Son, P. O. Box 74, Jerusalem, Palestine.
July 18—c/o "NATTA," Istanbul, Turkey.
July 22—Majestic Hotel, Rome, Italy.
July 26—Hotel Danieli, Venice, Italy.
July 30—Hotel du Lac, Lucerne, Switzerland.
Aug. 5—Hotel Minerva, Cologne, Germany.
Aug. 8—Hotel Normandy, 7 Rue de l'Echelle, Paris, France.
Aug. 14—Hotel Berners, Berners Street, W. 1, London, England.

STEAMER LETTERS:

Eastbound:
c/o S. S. "REX," Italian Line.
Sailing from N. Y., June 23rd.

—O—

W. M. U. DISTRICT MEETINGS

The 1934 annual meetings of the Eight Districts in our work have become a matter of history but the inspiration will linger with us.

The general theme for each meeting was "The Challenging Christ," each speaker kept this before those present, every woman in presenting her report, threw out the challenge.

The attendance was splendid, and very representative. With but few exceptions, all Associations were represented. The women came in good numbers, from every direction, with seriousness of purpose, earnest in their desire to know better the Challenge of the Christ and how best to meet this challenge in their various places of endeavor.

The pastors were loyal in attendance and helpfulness to the promotion of the interests of the day, which will mean further promotion in the days to come. The presence of the President of the Convention Board in the Taylorsville meeting in District Six, was appreciated.

The presentation of the work of our Young People's organizations was one of the features of each day, with a good rounding out of the plans and purposes by our faithful Young People's Secretary.

I would like to mention particularly the John Lake Chapter of Royal Ambassadors in District Four, this period climaxing in the story of the life of Dr. John Lake by one of the boys. The Royal Ambassador Chapter in District One, a chapter of Jackson First Church, each of whom has reached the high rank of Plenipotentiary. And the very lovely presentation of the Ideals of the Girls Auxiliary in District Two by the Rosedale Auxiliary. The capable District and Associational Young People's Leaders are showing fine progress in directing this part of the work, with the local Counselors, giving the missionary vision to the boys and girls of the churches in our state.

Districts Two and Three were privileged to have Miss Lackey for the Consecration Hour, and in a very special way she led all to the feet of the Master.

Dr. J. B. Lawrence, Executive Secretary of the Home Mission Board, was in the last four meetings, and gave a fresh vision and placed new emphasis upon the work which is such a challenge to us in our own homeland.

Time and space forbid mentioning all the fine periods and helpful contributors of the eight delightful days, but the results we trust, will be greater devotion to the task the Challenging Christ has given to us.

Mrs. Ned Rice.

—O—

The District meetings are over and more than 1,600 women availed themselves of the benefits and blessings offered through these meetings. A numerical report by districts is given below:

District I, 111 present, 4 pastors, 6 associational superintendents with only superintendent absent.

District II, 235 present, 6 pastors, 4 associational superintendents with only one superintendent absent.

District III, 266 present, 14 pastors, 9 superintendents, with only one superintendent absent.

District IV, 270 present, 5 pastors, 7 superintendents, with two superintendents absent.

District V, 175 present, 3 pastors, 6 superintendents, 2 superintendents absent.

District VI, 200 present, 7 pastors, 7 superintendents, with 2 superintendents absent.

District VII, 151 present, 2 pastors, 3 superintendents, with 7 superintendents absent.

District VIII, 199 present, 4 pastors, 7 superintendents, with 2 superintendents absent.

We are sorry that the following associations were not represented: Covington, Greene, Jackson, Perry, Wayne, Kemper, Tishomingo, DeSoto.

—O—

Miss Traylor wishes to express to all the women her love and appreciation for all messages that you have sent her. She is much better and hopes to be back at work soon.

—BR—

OPTIMISM AND MORE REJOICING

—O—

Today we are happy to welcome back our beloved Mr. and Mrs. J. C. Quarles, after more than two years absence, not only because they are happy to return to their field where they are badly needed, but also because their coming makes us realize that, in the Homeland, interest in Missions is on the upward trend. Another such indication is the way the 1933 Lottie Moon Christmas offering went way beyond the allotted sum. So many happenings of the past few months have taught us anew that the Lord does hear and answer prayer. May that knowledge inspire us to go forward in a great way to victory for and with Him!—Minnie D. McIlroy, Buenos Aires, Argentina.

—BR—

The Lord is blessing our Baptist colleges and we should be grateful and be ready to give them our full support for they are worthy. Blue Mountain on the first of June this year had made as many room reservations for next session as were made by the first of August last year. That was mighty interesting reading on the back page of the Baptist Record about Blue Mountain College. Girls that have just finished at the High Schools, should communicate with President L. T. Lowrey.

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Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

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East Mississippi Department

By R. L. BRELAND

Hillman College

In the year 1854, Rev. Walter Hillman, LL.D., came to Mississippi from Massachusetts as a teacher in Mississippi College. After teaching in this college for a short while he was elected president of Central Female Institute. Later at Clinton, Miss. It was named after its illustrious president for many years Dr. Walter Hillman.

This good college still stands in a beautiful grove in the little town of Clinton. Today it is owned by Dr. M. P. L. Berry and he is the very able president. It has made much splendid improvements in the last year or so and has taken on new zeal. It has a capacity for only 100 girls and it is full to capacity each year. It is unique in its dormitory plans. It has two brick dormitories with four rooms up stairs and four down stairs and will accommodate 12 girls and a teacher or matron. Each room is a corner room with baths and other necessities connected. He also has an old wooden dormitory which is being worked over and refreshed.

It is an ideal place for a girls' school, so cool and refreshing, and off to one side away from the mad rush of traffic. It is supervised and made safe for girls and is a good place for your girl to get her first two years of college work. The expense rate is reasonable and the fare good. Only select girls are taken and the college is a big family-life like affair. Mrs. G. W. Riley, one of the best experienced women in the South, is in charge of the work with the girls. If you want a place in this home-like college for your girl better act soon.

It was my good fortune to drop in with Dr. Riley while at the Conference last week and take a look at the college and grounds. I was well pleased with every arrangement. The dinner bell rang while I loitered in the balmy shades of

the great oaks, so I was escorted to the kitchen and fed on a real good meal. All the girls are away. Only the usual ones who stay the year round. Dr. and Mrs. Berry, Dr. and Mrs. Riley, Dr. and Mrs. W. T. Lowrey, Miss Roma Jones, the secretary to the president, and a few others. I had a good time with these good people. Dr. L. T. Lowrey, of B. M. C., dropped in and added to our company and pleasure. Bro. Berry is doing a good work down at Hillman.

—O—

District Three W.M.U.

This meeting was held at Water Valley June 13th. Mrs. Ned Rice presided. It was the pleasure and profit of the writer to be with these women. Near 270 registered and came in just a few of getting the banner for attendance. The women had their program and stuck to it closely especially in the matter of time. They call 'em down when they go too long. Dr. J. B. Lawrence was present and delivered a great message on Home Missions. Miss Lackey was at her best on "Consecration". All the messages were good. Miss Edwina Robinson gave us a stirring message. All were sorry that Miss Traylor was unable to be present. Water Valley was great in her hospitality. The meeting spoke out against the liquor bill and voted unanimously to help kill it at the polls. The body will meet at Holly Springs next year. It was a happy meeting, all the eleven counties being represented except one. Come next time.

—O—

Rev. Theo. Whitfield is located near Pocahontas, Miss., where he can be reached to serve churches and hold meetings. He is one of our best preachers and must be kept busy. Write him.

The writer was glad to get in two days at the Evangelistic Conference at Clinton. They were worth much. All the speakers were par-excellent.

Rev. W. Frank Gunn is located at Lucedale and serves two half-time churches. He gives each of them one service each Sunday, interchanging the morning and evening services. This looks like a good plan at first blush.

Rev. W. E. Winstead, of Neshoba, is in Mississippi College taking work. He serves Mt. Nelson in Neshoba and Mt. Vernon and Good Hope in Newton. Two of these were at one time charges of the writer.

—BR—

A GREAT FRENCH SERVICE

Mrs. Lawrence Thibodeaux
Baptist Bible Institute, New Orleans,
Louisiana

—O—

One of our most glorious experiences in French missions took place near a small station called Happy Jack, located about forty-two miles south of New Orleans on the west side of the Mississippi river. Rev. Maurice Aguilard, who is the French missionary in New Orleans and Superintendent of the Clay Square Mission, Miss Jessie Green, Mr. and Mrs. Lawrence Thibodeaux, Rev. S. M. Williamson of B. B. I., and some of the French converts of the city, went by automobile to Happy Jack and there were met by a group of

French fishermen. They were taken by boat to the home where the service was to be held.

These people live along a bayou, or canal, just as other people live on each side of the highway, so they all have boats instead of cars. Some of them have never seen a Bible. Many do not understand English and most of them do not read. At one o'clock in the afternoon, the time appointed for the service, over a hundred people had gathered in a French home. The service was opened with English singing, and then Mr. Thibodeaux taught the people to sing in French, while Miss Green played the little organ. After the singing Mr. Aguilard preached in French, and it seemed like every one was eagerly listening. You could see tears on nearly every cheek. Big French men were wiping away tears.

After the message an invitation for those who wished to accept Jesus was given, and before a hymn could be sung, men and women came in confession of their trust in the Savior, about forty in all. Some had made profession when a young English minister had preached among them, but many came for the first time. They had never before heard the gospel in their native tongue.

After the service special hymns were sung by Mr. and Mrs. Thibodeaux in French, and the people begged Mr. Aguilard to have still another service that afternoon, but it was so late that he said he would have to come at another time.

There are many thousands of French people in South Louisiana without the gospel. They are literally starving for it. It is Mr. Aguilard's plan, if he can get sufficient financial support, to help reach the French through workers from the Mission in New Orleans. He asks the prayers and support of the Baptist people for the work among his people in South Louisiana.

NEWS NOTES

—O—

Rev. S. V. Gullett and son, Roy, who were seriously injured in an automobile accident the last of May, are both improving. Brother Gullett is now considered out of danger, and the son is slowly improving.

Dr. H. L. Spencer of Immanuel Baptist Church, Hattiesburg, Miss., is to assist Rev. J. B. Parker of Ripley in a revival beginning the fourth Sunday in June and continuing through the fourth day of July.

Dr. J. B. Phillips of Chattanooga, Tenn., is now in a meeting with Dr. T. W. Young at the First Baptist Church of Corinth.

Dr. B. L. Davis of the First Baptist Church of Gulfport, Miss., is assisting Rev. R. E. Morris of Holly Springs in a meeting at the present time. Dr. Davis is to supply for Lowrey Memorial Baptist Church Sunday night, June 17th.

Rev. J. H. Kyzar of Drew, Miss., is to be with Rev. J. B. Parker at Saltillo in a meeting beginning the second Sunday in July.

Dr. R. L. Lemons of Blue Mountain, Miss., preached for the saints at Bolivar, Tenn., the second Sunday, and reports a most cordial reception by the church there.

The Northeast Mississippi Baptist

Help Kidneys

If poorly functioning Kidneys and Bladder make you suffer from Getting Up Nights, Nervousness, Rheumatic Pains, Stiffness, Burning, Smarting, Itching, or Acidity try the guaranteed Doctor's Prescription Cystex (Sias-tex) — Must fix you up or money back. Only 75¢ at druggists.

Pastors' Conference met with Fulton Baptist Church Tuesday after the first Sunday in this month. there was an average attendance, and the discussions were good. The subject was New Testament Evangelism.

Rev. John F. Measells of Amory recently assisted Rev. Lawrence Riley of Marked Tree, Ark., in a revival meeting. We have not heard just what the results were; but these two brethren make a good team.

Rev. Lynn Claybrook of Bolivar, Tenn., supplied the pulpit at Lowrey Memorial Church, Blue Mountain, Miss., the second Sunday. The congregation seemed to be delighted with the services.

The writer spent the week following the first Sunday in a Bible Conference at South Tupelo Baptist Church with Bro. H. G. West and his people. Bro. West is one of the leading pastors of this section, and the congregation at South Tupelo are great lovers of the "Word." It was one of the most delightful experiences that we have had recently.

We sold about 100 books during the week, thirty-six of these went into a circulating library at the church there, and twenty went to Shannon, where Rev. O. H. Richardson is pastor, and the others went to individuals who attended the services. The idea of the circulating library seems to be growing as the people get better acquainted with it.

C. S. Wales

—BR—

Sometimes He weaveth sorrow
And I in foolish pride,
Forget He sees the upper,
And I the other side.
"My life is but the weaving
Between my God and me
I only choose the colors,
He weaveth steadily."

—Sel.

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Eczema itching, chafing, smarting, etc., yield amazingly to the specially efficacious ingredients of

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Sunday School Lesson

W. A. Sullivan

June 24, 1934

Jesus at The Right Hand of God
(All Scriptures quoted)

During the last six months we have followed the gospel Story (mainly as told by Matthew) from the cradle in Bethlehem to "The right hand of God". Our hearts have burned within us as we have read the wonderful story again, and meditated upon it. Instead of reviewing that story today, let us give ourselves to a brief study of Jesus at The Right Hand of God.

The phrase "The right hand of God" occurs frequently in both the Old and New Testament. It was one of David's favorite expressions. It symbolizes the Omnipotent energy of God. The Gospel by Mark says (16:19) that when Jesus had finished His earthly ministry "He was received up into heaven and sat on the right hand of God". What does He mean to us there?

1. In Him Humanity Is Exalted (Heb. 1:8-9). The Creator's ideal for man from the beginning was that he should have dominion (Gen. 1:26) over all the things of the earth; that he should be a little lower than the angels (Heb. 1:7-8); crowned with glory and honor, with all things in subjection under his feet. In time sin entered into the world, and with it came death. As a result of sin we see about us a world "where every prospect pleases, and only man is vile." Into such a world Jesus came, God incarnate. He came to redeem. When He ascended back to the right hand of Majesty on High, He carried with Him His humanity. He did not divest Himself of His humanity when He ascended. He carried it with Him to the right hand of God. So while we see not yet all things put under the feet of man around us in the world, looking up to the right hand of God "We see Jesus". In Him exalted at the right hand of God we see humanity exalted, corporeal, perpetual, glorified; the pattern, pledge, and prophecy of what our own redeemed humanity shall be. "Now are we the children of God; and it doth not yet appear what we shall be. But we know that when he shall appear we shall be like him (1 Jno. 3:2).

2. In Him Our Atonement Is Complete (Heb. 10:12). — On the cross just before "He sent forth his spirit" (Matt. 27:50), He cried "It is finished" (Jno. 19:30). That is to say, the full penalty of all the sins of the redeemed (past, present, and future) was paid; the eternal sacrifice was offered once for all; His offering of Himself to redeem us from all iniquity (Tit. 2:14) accepted; eternal satisfaction to all the requirements of justice was given; all that God and heaven could do for the redemption of the world was done. As God rested the seventh day from all His creative work (Gen. 2:2), even so Jesus Christ

"After he had offered one sacrifice for sins forever sat down on the right hand of God". In Him our atonement is complete, eternal. "Jesus paid it all". He "sat down at the right hand of God."

3. In Him We have An Intercessor (Rom. 8:24).—He who died for our sins that our atonement might be complete is risen from the dead. He "maketh intercession for us at the right hand of God". He is therefore "able to save to the uttermost all that come to God by him, seeing that he ever liveth to make intercession for us" (Heb. 7:25). So "if any man sin we have an Advocate with the Father, Jesus Christ the Righteous" (1 Jno. 2:1). Probably the glory and the wealth of the meaning of Jesus' intercession for us at the right hand of God can never be fully known by us. Whatever it may mean, we are sure that it secures the constant application of His redeeming work in our experience as we walk with Him in faith. That is to say, the sufficient atonement which He wrought on the cross is, by virtue of His intercession, made efficient and efficacious in the lives of those who are "accepted in the beloved". The intercession of God the Holy Spirit in the believer's heart (Rom. 8:26) in perfect harmony with the intercession of God the Son at the right hand of the Majesty on High (Rom. 8:34) produces the sanctifying effects of God's Omnipotent energy in the believer's life, which will bring him (the believer) at last to the stature of a full grown Man in Christ. The Son of Man at the right hand of God is our Intercessor. "Seeing, then, that we have a great High Priest that is passed through the heavens, let us come boldly to the Throne of Grace"; for

"The Father hears Him pray,
His dear anointed one;
He cannot turn away
The presence of His Son;
His Spirit answers to the blood,
And tells me I am born of God"

So He Who was God incarnate in the cradle in Bethlehem is now God-Man at the right hand of the Majesty on High. He is therefore more than He was before the Word "became flesh". He is Jesus; He is Lord; He is Christ. With the assurance that He is such, Peter brought his sermon on the day of Pentecost to a great climax by quoting David (Ps. 110:1) and by saying in the temple to some of the very Jews who had demanded the death of Jesus (Acts 2:36) "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye crucified, both Lord and Christ". When Stephen, the first Christian martyr, was being stoned to death (Acts 7:55-56) he "looked up steadfastly into heaven, and saw the glory of God, and Jesus standing at the right hand of God". To John on Patmos, He said (Rev. 3:21): "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne". He must reign till all enemies be put under feet. Meanwhile He waits, expectant.

BAPTIST MISSIONARY EXTENSION: (1) INDIA & CEYLON

—By—

Ernest A. Payne, B.A., B.D., B. Litt.

India has been the main field of Baptist missionary activity. It was the first field entered by British Baptists at the close of the eighteenth century, and since then it has called forth the devoted efforts of men and women not only from the British Isles but also from America, Canada, Australia and Sweden. Along the western shores of the Bay of Bengal, from Ceylon, through the Telugu country, on to Crissa, Bengal and Assam, there are sturdy Christian communities brought into being under the providence of God, by the labours of Baptists, and when it is recalled that Burma is also a great Baptist field there is seen to be some reason for the phrase "the Baptist Bay of Bengal." Here and in other parts of India, amid diverse conditions of life and among peoples of different languages and cultures, remarkable work for the Kingdom of God has been accomplished. To the proclamation of the gospel and the working out of its implications in the light of Indian social, political and religious conditions Baptists have made an important contribution. The churches that have been formed have today a baptised membership of well over 200,000 believers.

William Carey is honoured by Christians everywhere. He is justly regarded as the father of the modern missionary movement, for though there had been earlier efforts by Moravians, Lutherans and others, it was the action of Carey and his friends that focussed the attention of the churches in England and America on the duty of world evangelization and led to the formation of the leading missionary societies of today. The story of Carey's life is an amazing one. Without early advantages, the village cobbler-schoolmaster dauntlessly overcame the indifference and opposition to his plan for the sending out of missionaries, and living in the spirit of his own historic phrases—"Expect great things from God: attempt great things for God"—found himself at length in 1793 in India, which was not the land to which his thoughts had first been directed. Years of grim struggle for a livelihood were followed by the establishment of the famous settlement at Serampore, where, on Danish territory, the missionaries were safe from the hostility of the East India Company. The great triumvirate, Carey, Marshman and Ward, in spite of many obstacles and disasters, succeeded in opening mis-

sion stations throughout Bengal and far beyond. They translated and printed the Bible in Bengali, Sanskrit and many other Indian languages. They prepared the way for the study of Indian culture. They developed a system of Christian education which led to the founding in 1818 of Serampore College. Modern developments in missionary policy only throw into more striking relief the daring, wisdom and devotion of Carey and his colleagues.

A steady stream of missionaries has gone from the British Isles to the work begun nearly a century and a half ago in Bengal. Carey had to wait seven years for Krishna Pal, the first convert. Around the stations of the Baptist Missionary Society in this area there is now a Christian community of over 32,000 people. Serampore College has come to have a wide influence throughout the whole of India, particularly during the last quarter of a century. Carey's translations have been carefully revised and added to. Important educational work among men, women and children has been initiated. Slowly a self-conscious self-supporting Indian church is being built up in an area which all the missionary bodies have found most difficult soil. In carrying the gospel to the more primitive tribes inhabiting the districts around Dacca, the Hill Tracts of Eastern Bengal and the Lushai Hills, the missionaries have in recent times been pioneers, and striking transformations have taken place in the life of the people.

In Carey's day work was begun in important cities in Bihar and away up into North India. John Chamberlain, who started life as a ploughboy, and who established himself for a time in Agra, was probably the first man ever to preach Christ in Delhi and this he did in 1814. Baptists have had a large share in the translation of the Scriptures into the languages of Northern India, and in educational and medical work; and both among Moslems and Hindus striking results have been achieved, though the number of church members in this part of the field of the Baptist Missionary Society is not large. One of the youngest of the missionaries, the widow and two daughters of another, and a number of native Christians, lost their lives in the Indian Mutiny. Through the years there have been others ready to give all they have and are to the making known of the gospel in these parts.

British Baptists were also the first to commence missionary work

(Continued on page 14)

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LED BY THE SPIRIT IN THE MATTER OF PASTORAL CHANGES

(Continued from page 6)

Undoubtedly Paul felt in response to this cry of need and assurance that he under God was sufficient unto that need. "I can do all things in him who strengthens me" (Phillipians 4:13), is the formula which distinguishes all the conduct of the great apostle's life, and something akin to it must characterize the conduct of the Lord's servants everywhere. The man who attempts to perform a task for which he knows he is not fit can not claim that he is following the lead of the Spirit in that matter. Honesty with himself and with God is required of those who would serve Him, and no man who will blindly undertake to meet a need for which he knows he is insufficient meets the test of simple honesty.

But I would not make the impression that any man is to consider himself sufficient apart from the guardianship, the guidance, the girding, the garrisoning of the Spirit of the Might of God. It is related of Dr. Adoniram Judson Gordon that he said a realization of the magnitude of the task which he had accepted in responding to the call of the great church in Boston to which for a generation he so gloriously ministered, impressed him with his utter inability out of anything within himself to meet the need of his great field. He went to the Lord in complete surrender of his will and dedication of himself, that the will of God might be his own will, and the program of the Lord his own program, and living thus in a fellowship approaching a constant walk with his Lord, his weakness was lost in the might of God and his human wisdom in the counsel of God. For years he abode in Christ and Christ wrought through him the wonders of his grace.

Our Lord acted upon this principle of a yielded will. Over and again He declares that He came down from heaven not to do his own but his father's will (Jno. 6:38); the writer of Hebrews declaring that David's words (Ps. 10:8), "I delight to do thy will", are prophetic of Jesus; He Himself saying (Luke 22:42), "Not my will but thine be done", and again (John 8:29), "I do always the things that are pleasing to him". All the way to the summit of this lofty mount of self-surrender our Lord would summon us who would be led by the Spirit. He assumes His lordship over all we are in the words (John 13:13), "Ye call me the Teacher, and the Lord: and ye say well, for so I am", commands our contentment with this position of subjection in the declaration (Matt. 10:25), "It is enough for the deciple to become as his teacher, and the servant as his Lord", and thrusts us forth unto our labor with this commission (John 20:21), "As the Father hath sent me, I also send you". To those who Abide in Him, His promise is (John 16:13) "When he, the Spirit of truth has come, he will guide you into all the truth; for he will not speak of himself, but whatever he shall hear, he will speak, and he will

declare to you the things to come". The price at which we are enabled to hear the Spirit's voice is that of surrender to our Master's will.

I must confess to a perplexity which grows into bewilderment as I contemplate the spectacle of a thousand pastorless churches and a thousand churchless pastors, apart. Am I to believe that it is not the will of the Lord for these churches and pastors to labor together for Him? And am I to have to believe that God has called too many preachers? Is it the character and location of these pastorless churches which make them undesirable to the better prepared class of preachers? Have we cultivated an attitude toward a certain class of churches that repels our brethren from attempting to minister to them?

In origin, we Baptists are a country people. The first Baptist preacher, the only one whom God has called a Baptist, was a country preacher. He lived in the country, wore country garb, ate plain country food, and spoke country speech. "Brood of vipers", den of snakes; this is a country figure: "Already the axe is lying at the root of the tree"; that is a country figure: "He will gather his wheat into his barn"; the man who employed those figures was a country man. And the history of our growth in this country is largely the history of early struggle in the country. Country Baptist preachers went out into the country places, built their homes, reared their families, (and what families they had) and won their children and the children of their neighbors, (and what families their neighbors had!). Why, one of the older Baptist Whitfields of Mississippi reared a family of twenty-seven sons, which came very nearly being all the children he had, since he reared only four daughters. And the pioneer Baptist preachers evangelized their country constituency. When afterwards the cities began to grow, these country people moved to town, carrying their Baptist faith with them. And this is the explanation of the origin of literally hundreds of city churches. Have we become city minded so that our best prepared men scorn to go where the Lord leads, if perchance that be to a country church? Is the attitude of our people other than preachers such that they regard the man who remains in the country as having by that action classified himself as inferior?

Long years ago there went to the University of Mississippi a brilliant young man who led the class of which Bishop Charles Betts Galloway was a member, through the University. This brilliant young man was a candidate for the Presbyterian ministry. When he had taken his theological training, he went out into the country and settled down there to give his life to a country pastorate. Large city churches have called him to their pulpits, but he has stayed with his country charge. Presbyterian universities have called him to their presidencies, but he has stayed with his country pastorate. The Presbyterian General Assembly of America has called him to preach their assembly sermon. But when he had preached it to the

edification of his brethren, he went back to his country pastorate. Again that Assembly called him to moderate its meetings, and he did this with grace and efficiency, but he went back to his country pastorate. Thus for a period of more than sixty years now, Dr. W. C. Grafton, Union Church, Mississippi, has dignified a country ministry. And I find among his cultured youthful brethren of the Presbyterian ministry a loftiness of regard for Country work which I do not find in as large measure among my own brethren.

Will you let me picture a scene which may have had enactment, no matter where or when? A committee has met to select a preacher to pronounce the next annual convention sermon. One member of the committee stands and says he wants to describe the man whom he would love to honor by inviting him to preach the convention sermon. Then he describes a country preacher, cultured, spiritually minded, successful in his country work for God. Another member of the committee says he knows of just that sort of man. Then he names the man and tells where he lives. Forthwith another member of the committee says that man is the pastor of his home church, and another says he is the pastor of his parents, that he has written pamphlets on rural life for the United States Government, and

that a number of articles prepared by him have been published through large magazines. One member of the committee rises and nominates the brother to preach the sermon, whereupon the brother whose parents are ministered to by the brother now nominated, expresses the fear that the convention then in session would look with very slight favor upon the nomination of a man out of a position so obscure. Then the man who had made the nomination withdraws it.

Do you know what I want to see? I want to see a country preacher stand here where I am standing. And I want to hear that country preacher preach the annual sermon to this convention. That service to our Lord fitly performed by a competent country preacher would dignify the country pastorate in the thinking of all our people.

There remains for me to speak briefly of the issue of the Spirit's leading in this matter. Paul followed the lead of the Spirit, and won grandly for God. Centuries before Paul's day, a great kind had come from Asia leading a thousand thou-

(Continued on page 15)



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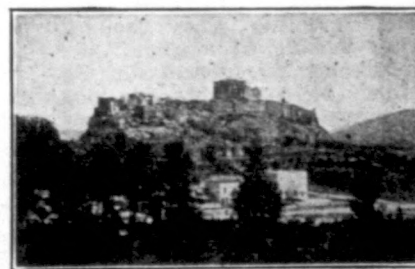
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The Children's Circle

MRS. P. I. LIPSEY

My dear children:

With this month we will close our Bible Study course for the past six months. As you know, this has been composed of stories from the life of Jesus. You all like stories, I think. So, far the next three months, we will take the first book in the Bible, Genesis, which has some of the most wonderful stories we can find anywhere. Genesis means Beginnings, and in it we find the beginning of the universe, of our world, of the human race, and of the Bible. We will learn also of the making of the great nation, Israel, or the Hebrews, which God made for His own people. Abraham was the founder of this nation, and he and his sons, and their sons, and their sons, form a large part of this book. We shall have interesting stories about Abraham, Isaac, Jacob, and Joseph. Genesis stands not only at the beginning of the Bible, but at the beginning of the world, and the beginning of the history of man. The name of the man who wrote it is not mentioned in it, but for many reasons Moses is believed to have written it, and God undoubtedly inspired Moses as he wrote. I am sure we shall enjoy studying this great book, and that we shall be benefitted by it, learning many things of great value. Then, notice particularly another thing. Because I want you to have a part in this fine study, I am putting at the close of each study five questions, for you to answer about it, and the first set of questions each week will be published on our page. I want many of you to send them to me, and I will give an Honor Roll of those who do, each week. I will give you the list of stories for the 6 months, and you will be ready to begin on them, the first of them, the following week.

We are hearing this week from Mary Adelyn, from Julia Frances, or Judy, as she now likes to be called, and from Fannie and Bobbie Lee, whose father and mother used to live here, and from Martha Wood.

With much love,
Mrs. Lipsey.

Bible Story No. 24: June 20th
Jesus Goes Back to Heaven.
Luke 24:36-53.

When the two disciples, Cleopas and his friend, were telling the other disciples of the walk they had with Him to the village of Emmaus, and of how they recognized Him when He broke the bread at supper, Jesus stood among them, and gave them greeting. They thought they were looking at a ghost, and were very much frightened. But He said, "Don't be so frightened: look at my hands and feet: you know me!" But still they could not believe it for joy, and were filled with wonder, so to prove to them He was not a ghost, He asked if they had anything to eat, and took from them a piece of broiled fish and ate it before them. Then He said, "This is just the coming time of what I told you before I went away, how everything written in the Bible about me must be fulfilled." Then He taught them what the Scriptures meant, and that it was prophesied that the Christ should suffer and rise on the third day from the dead; and that they should begin at Jerusalem to preach to all the nations repentance unto remission of sins. They were to be His witnesses, and the Father's promise would come true through them. But they were to stay in Jerusalem till they were filled with power from on high. After this, He led them out near Bethany, and while He was lifting up His hands in blessing upon them, He went up from them and was borne up into heaven. And they worshipped Him

and joyfully went back to Jerusalem, and were always to be found in the Temple, blessing God. In I Cor. 15:6, we are told that more than five hundred people beheld Jesus when He ascended to heaven.

—o—
Hazlehurst, Miss.,
June 1, 1934.

Dear Mrs. Lipsey:

I am a little girl eleven years old, and I love to read "The Children's Circle," and to solve the puzzles. I am sending you the answers to Lura Clark's puzzle. The answer to Canoy's is Jesus.

With love,
Martha Wood.

I'm glad you like our puzzles, Martha, and I wish you would write us one yourself. I am not putting in the answers to Lura's, because they were put in last week. Be sure to get to work on the next one as soon as you read it.

—o—
Leland, Miss.,
June 7, 1934.

Dear Mrs. Lipsey:

I am writing for Mary Adelyn, she has gone with her mother to spend the summer with her grandmother in Alabama.

Am sorry we are late with our May dues. I am enclosing four (\$4.00) for Jeannie Lipsey Club No. 9 for May and June, 1934. Asking God's blessings upon you and your work. With love,

Aunt Nannie and
Mary Adelyn Milam.

We are grateful for this good gift from Mary Adelyn and her Aunt Nannie. I hope our little friend and her mother will have a happy summer, and that her auntie will also run away for a little vacation.

—o—
Laurel, Miss.

Dear Mrs. Lipsey:

I'm not a Jeannie L. Club member, but we get the Baptist Record. I want to try my luck on Fannie Mae's puzzle. Here are the answers I have found:

- (1) Pet. 3:14.
- (2) Rom. 13:10.
- (3) Acts 12:2.
- (4) Isaiah 9:7.
- (5) I Sam. 9:9.
- (6) Ecclesiastes 12:13.

Answer: PRAISE.

I hope I have the correct answers, for I have been trying to find them for three days, and have just found them.

Yours,
Fannie Lee Hellen.

I'm glad to get these answers, Fannie Lee, and to put them in. Some of the answers are not exactly the same as Fannie Mae's, but they are allright, for you sometimes can find the answer in two places. Be sure to read what I say to Tommie Lee, and see if you both can't do it.

—o—
Laurel, Miss.

Dear Mrs. Lipsey:

I am also trying to answer Lura Clark's puzzle. I want to become a Jeannie Lipsey Club.

With love,
Tommie Lee Hellen.

As you saw, Lura's puzzle answer was published last week, so the one you sent, though perfectly correct, does not go in again. But you and Fannie Lee can get you up a Jeannie Lipsey Club, and I hope you will. What you need is a list of people, children or grown folks, who will give, each one of them, 10 cents a month to the Children's Circle. Then you need a leader, to get up the dime each month from each member, and send them all to me, and I send half to the Orphans and half to Bro. Cormier, missionary French preacher to the French people in Louisiana. You or your sister could be this leader, or you could do it together. But you know,

it has to be done every month. Talk with your father and mother about it. I hope you will do it.

—o—
Jeannie Lipsey Club No. 14 dues.
Mary Nell Rayburn.
Grenada, Miss.

I wonder if you are also off on a vacation, Mary Nell, or getting ready to go on one? Thank you for remembering us, and the dues, which are most acceptable. Happy times!

—o—
Jackson, Miss.,
June 9, 1934.

My dear Ma:

How are you? I hope you are all right. Mother just bought me an open-and-shut fan. I like it very much. I had a nice time at your house. When are you coming to see us? My little friend, Beverley, spent the night with us night before last. We had a nice time.

Mother got her a pretty new hat. Love from,

Judy.

A fan is a very pleasant companion these days, isn't it, Julia Frances? You must come to see us again soon.

—BR—

Who are the Guilty Parties for the crimes committed by drunken people?

It seems to me a tragedy of tragedies for the return of legalized liquor in this country, and it further seems that unless Christian people "Wake up" and do their duty that it is sure to return.

Many years ago Mississippi put out legal sale of all intoxicating liquors, and at that time there was a man in one of our northern counties that was a drunkard, who made life miserable for his wife and children, but with the coming of prohibition he and his family got along nicely and he saved up some money.

Then a petition was circulated in this county and signed by many of the best citizens, Church Members and others, local option was secured, a saloon opened; this man again took to drink, and in a drunken spree killed his wife; he was tried for murder, convicted and sentenced to hang, and after passing sentence the Judge asked him if he wished to say any thing, whereupon he replied, "Yes your Honor, if you will agree not to stop me until I have finished" the Judge agreed, the man with trembling and pale lips slowly rose to his feet and said, "Judge, I am guilty and must die for my crime, and the Judge and Jury before whom I have been tried, found guilty and sentenced to hang are also Guilty with me and so are the majority of the voters of this county guilty.

"When this state went prohibition I was a drunkard, but during the four years of prohibition I did not drink at all, but lived a quiet sober life and got along fine with my wife and children, we had a happy home, then came the petition for local option, the Judge and Jury before whom I have been tried and convicted, and the majority of the citizens of this Country signed the petition, and so they brought back whiskey to this county, and in my weakness I again taken to drink and

being crazed by being drunk I killed my wife, the mother of my children; I am guilty, the Judge of this court, the jury who tried me and every one that helped to bring the legal sale of liquor back to this county are guilty with me".

The above story was told me by L. M. Bynum, of Canaan, Miss. during the year 1895, and I have here related it just as he told it to me to the best of my memory, and I am convinced that the condemned man was correct when he said, "The Judge, Jury and all who helped to bring liquor back to the county are also guilty with me".

Friends, if we, the Christian People, the best citizens of this country, do not do all in our power to prevent the legalized sale of liquor in this country, then we by our failure, will be guilty with the criminals, for the crimes liquor causes them to commit.

Every one who lends his influence to bring back legalized liquor, and all who do not do their best to prevent it, will, as I see it be in a great degree responsible for the crimes, hardships and suffering that such legalized liquor bring to the people of this country.

Trusting every peace loving and law abiding citizen, will raise his voice and use his best influence to prevent the legal sale of liquor in this state, I am,

Your brother in Christ Jesus,
John H. Heath.

—BR—

"These new pants are too tight," little Willie complained. "They're tighter than my skin."

"Nonesense! Impossible!" said his mother. "Nothing, you absurd child, could be tighter than your skin."

"Well," persisted little Willie, "these pants is tighter, anyhow; for I can sit down in my skin, but I can't in these pants."—Witness and Canadian Homestead.

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THE CONVENTION AT ELLISVILLE

The convention for District Five met in Ellisville Tuesday and Wednesday, June 12-13, and because of the large crowd the meetings were held in the auditorium of the Junior College. This auditorium seats 1,000 and it was nearly filled at each of the sessions of the convention. 337 actually registered and that did not include the local or Laurel attendance, nor the large number that came but who did not register. The meeting ran at high tide all the way through. There were 11 seniors in the speaking contests, 8 young men and three young ladies. The first place was awarded to Mr. Jack Helms of Gulfport First Church. A large group of Intermediates were in the Sword Drill with Vivian Smith of County Line, Greene County, winning first place. The Junior Memory Work contest was won by Mary L. McDonieal of Summerland over a number of other Juniors. Picayune carried the Attendance Banner home with them having traveled a total of 9,384 miles. The convention voted to divide and for District 9 the following officers were elected: President, W. L. Compere; Vice-President, W. E. Hellen; Secretary, Miss Evie Doddrell; Junior and Intermediate Leader, Mrs. J. W. Backstrom, and Pianist, Miss Josephine Odom. The following counties make up District 9. Covington, Jones, Wayne, Greene, Perry, George. For District 10, made up of Lamar, Forrest, Stone, Pearl River, Hancock, Harrison and Jackson Counties, the following were elected: President, G. C. Hodge; Vice-President, Jack Helms; Secretary, Miss Mildred Shipp; Junior and Intermediate Leader, Mrs. N. J. Lee; Chorister, R. K. Corder; Pianist, Miss Fern Stockstill.

DISTRICT 6 MEETS IN BROOKHAVEN WITH GOOD ATTENDANCE

Two hundred and thirty-seven registered at the convention at Brookhaven last Thursday and Friday, and Friday noon about six hundred walked by the serving window and received a plate filled with good things to eat. The large church auditorium was comfortably filled for each session of the convention and a fine spirit prevailed throughout the meeting. Twenty pastors were in attendance, some of these leaving other important meetings in order to be with their young people as they met in convention. The convention was made sad by the report of one accident which painfully wounded Bro. T. W. Green, Magnolia pastor, and two young ladies who were in the car on their way to the convention. Prayer was immediately offered for them and we were grateful that the accident

was no more serious. The convention voted to divide, cooperating with all the conventions that had thus far met, and officers were elected for District 11 and 12. For District 11, which includes Copiah, Simpson, Lincoln, Lawrence, Jeff Davis, Marion and Walthall Counties, the following were elected: President, E. I. Farr; Vice-President, Vernal Stockstill; Secretary, Miss Grace Bush; Junior and Intermediate Leader, Mrs. Carl Kosanke. For District 12, including Pike, Amite, Wilkinson, Adams, Franklin, Jefferson and Claiborne Counties, the following were elected: President, Pete Cullom; Vice-President, C. W. Thompson; Secretary, Miss Lucille Harrell; Junior and Intermediate Leader, Miss Ruth Roach; Chorister, H. T. Huddleston; Pianist, Miss Julia Brent. Salem church in Covington County won the Attendance Banner with 6,336 miles to its credit. W. A. Sullivan, Jr., of Natchez won in the Senior Speaking Contest. The Intermediate Sword Drill was won by Miss Billie Brent of Summit, and the Junior Memory Work winner was Lionell Burroughs of Berwick church in Amite County. Five Intermediates, six Juniors and seven Seniors entered the contests.

A NEW STUDY COURSE BOOK

We are happy to announce a new study course book in the Missions course No. IX, it is one of the optional books for this course and is "Southern Baptist Missions for 1934." The book sells for 20 cents and we hope that a large number of our unions will study this book in their mid-year study course. Order from the Baptist Book Store, Jackson, Miss.

A LOST TERM

No longer do we have the term "A General B. Y. P. U. Organization." The Sunday School Board has officially adopted the term "Baptist Training Union", so from now on we will have the "Baptist Training Union Department" of the S. S. Board, the Associational Baptist Training Union, the Baptist Training Union Department of the State Convention Board and the Baptist Training Union of the church. We will use the letters B. T. U. This as you readily see covers all the B. Y. P. U.'s in the church as well as the B. A. U., thus giving special recognition to the B. A. U. We hope that all of our churches will use and appreciate this term and that those who do not now have the B. A. U. will immediately organize a union for their adults.

RESOLUTIONS PASSED BY THE DISTRICT FIVE B. Y. P. U. CONVENTION, JUNE 13, 1934

WHEREAS, there is to be held in the State of Mississippi on July 10, 1934, an election on the question

of legalizing the sale of hard liquors through local county dispensaries, as provided by Senate Bill Number 130;

WHEREAS, we believe that the legalizing of the sale of hard liquors will multiply the temptations of the youth of the land, and thereby increase drunkenness, debauchery and other sins;

WHEREAS, the passage of Senate Bill Number 130 would undoubtedly lead to political graft and scandal;

WHEREAS, it is the duty of all Christians to take an active part in stamping out sin and preventing the passage of any law that tends to lead to immorality and sin;

THEREFORE, be it resolved by the Fifth District B. Y. P. U. Convention, meeting at Ellisville, Miss., this the 13th day of June, 1934, that we take a definite stand for the defeat of Senate Bill Number 130, and that we will do all that is within our power toward this end.

TESTIMONIALS ABOUT THE EVANGELISTIC CONFERENCE AT CLINTON

Expression of Appreciation of the Pastors' Conference

"I must say that I have received more practical help and inspiration from this conference than from any meeting I have attended in a long time and would not have missed it for anything."—W. H. Smith, Longview, Miss.

"My attending the Statewide Evangelistic Conference has shown me my place in Christ's program and how to perform the task that God has committed to my trust."—L. E. Smith, Lucien, Miss.

"This Conference has inspired me in a great way for the summer work that lies ahead."—Rev. James Allgood, Brookhaven, Miss., Pastor Philadelphia church at Caseyville.

RESOLUTION

WHEREAS, the Lord has richly blessed us in this Evangelistic Conference,

Be It Resolved:

1. We believe it to be eminently successful and should result in furthering evangelism in our beloved state, which should be first in all our Christian activities;

2. That the heartfelt thanks of this body be extended to Mississippi College for the gracious and Christian entertainment that has been afforded at such meager cost;

3. That we express our appreciation to Pastor Lovelace and the Clinton Baptist Church for the use of this magnificent building with all of its advantages, but especially the Christian fellowship that has been so sweet to us;

4. That we extend our thanks to Mr. Mize and Miss Robinette for their splendid leadership in song;

5. That we regard the messages of those on the program as of the highest order in scriptural and scholarly preparation and pre-eminently spiritual;

6. That the committee in charge of the Conference be most highly commended for their untiring efforts to make this a helpful gathering;

7. That most of all we go away with the deepest sense of humility, gratitude, and consecration to Him who is the giver of every good and perfect gift.

Respectfully,
J. W. Lee
D. W. Moulder
Eugene I. Farr,
Chairman.

TUNICA

Spent seven delightful days with Pastor Chas. F. Hinds and his people at Tunica "up in the delta". Knew Brother Hinds at the Seminary and also of his splendid work at Amory and Tunica in our State. The folks there worship in a beautiful comparatively new building. Saw some friends made in other days as a delta pastor and found them faithfully carrying on for Christ and His church. Splendid congregations and interest though few visible results.

PHILADELPHIA: On new field first Sunday and spoke to splendid congregations, six additions. Some great folks over there. Have said before it is one of the great opportunities within the State. Some truly great folks there.

GRIFFITH MEMORIAL: This Jackson congregation a great joy of my heart. I do not know of a better. A people who excel in following pastoral leadership, great in works, simple in faith, strong in devotion. God bless them. Numbers 6:24-26. Psa. 37:5.

Plenty busy. Pray for us.
Yours in Service,
D. A. McCall.

HILLMAN COLLEGE

A prominent editor said, "Half the value of a college education comes from college friends and contacts." Where can a girl find more valuable friends than students of Hillman and Mississippi Colleges? Where can more ideal social life be found than in Clinton where the two colleges are mutually helpful? Where can greater religious opportunities be found than in this denominational center which is the home of so many prominent Christian leaders? What contacts can be more valuable than friendships formed with the young preachers and others who will be our leaders of tomorrow in church and state?

The credits at Hillman are worth par, the contacts are worth more, and the cost is less than in most other colleges for women. Write for catalogue.

M. P. L. BERRY, President,
Clinton, Mississippi.

HEADACHES Yield Quicker

To This RELIABLE
"Balanced Prescription"

It's bad enough to have a headache, it's worse to take chances with unbalanced UNSAFE imitations which may upset your stomach and leave a "Heart-Shocking" after-effect. STANBACK, the ONE "Balanced Prescription," contains exactly the proper amount of each pain-relieving agent to insure both SPEEDY and RELIABLE relief. STANBACK also gives quickest relief from Neuralgia, periodic and muscular aches and pains due to inorganic causes. Ask for STANBACK and for your PROTECTION, make sure you get STANBACK. —10c.—Adv.

BAPTIST MISSIONARY EXTENSION: (1) INDIA & CEYLON

(Continued from page 10)

in Orissa, which has been described as India's most sacred and most idolatrous province. For many years the English General Baptists maintained a mission of their own in this part of India. For the last forty years it has been united with the work of the Baptist Missionary Society. The pioneers, William Bampton and James Peggs, chose Orissa for their labours in 1822 on the advice of Carey, who had already put part of the New Testament into Oriya. Perhaps the greatest figure of the early years was Amos Sutton, who, as will be told later, was instrumental in the coming of the American Baptist to India. Sutton became a learned grammarian and translator, founded orphanages, and established a college for the training of native pastors. The main lines along which the mission has developed owe much to him.

The work in Orissa has been fortunate in having strong traditions of service. It continues to merit the title once given it of "a preaching mission"; but most valuable work has been done in the fields of literature, education and medicine, as well as in famine relief. More than sixty years ago one of the missionaries began the evangelization of the wild aboriginal outcaste Konds of West Orissa, and now for more than a quarter of a century most promising developments have been taking place. Udayagiri in the Kond Hills, Cuttack, Berhampore and Balangir are the main centres of activity in this area. There is a Christian community connected with the mission of over 20,000 persons.

II

Amos Sutton of Orissa married the widow of an American who had gone out to Burma to join Adoniram Judson. Through her influence he in 1832 made an appeal for help to the Free Will Baptists of America and Canada, and shortly afterwards visited the United States on his way to England. Largely through Sutton's activities a Free Will Baptist Missionary Society was formed, and plans were made for work in Northern Orissa. When the Englishman returned to India in 1835 he was able to take with him Eli Noyes and Jeremiah Phillips.

Balasore on the coast, and Midnapore nearly seventy miles to the north, have been the centres of this mission. Since 1911 the work has been merged with that of the American Baptist Foreign Mission Society. Jeremiah Phillips reduced the language of the Santals to writing, and the energies of the missionaries have long been given to the influencing of these sturdy dark-skinned aboriginal people. Of recent years there have been signs in this area of mass movements into the Christian Church. The American Baptists have throughout placed emphasis on education, and what they have done has been watched with practical sympathy by the Government. The industrial department of the Balasore High School, for example, has attracted widespread attention.

This old field of the Free Will Baptists is of considerable strategic importance, Bengalis, Oriyans and Santals are found in it, and there is no other missionary activity than that undertaken by Baptists.

III

To Amos Sutton there belongs credit also for an important share in the initiating of the Baptist work among the Telugu people, which is one of the miracles of modern missions by reason of its uncertain early years and its recent achievements.

When he was in America Sutton spoke not only of the needs of the people to the north of where he was himself working, but also of the openings to the south among the Telugus, most of whom are outcastes. It was in response to his appeals that in 1836 Samuel Day arrived in India. A few years were spent in varied activities in and around Madras, and in 1840 Day with his wife and children journeyed northwards to Nellore which he had selected as the headquarters of the new mission. The Telugus are an agricultural people speaking a Dravidian language of great beauty. They did not respond quickly to the preaching of the gospel. Indeed so scanty were the results after years of faithful labouring that in 1848 the question of the abandonment of the mission was raised in America. In that year, however, Lyman Jewett, later the translator of the New Testament into Telugu, sailed for India and began work with Samuel Day. At first the number of their converts was very few, and in 1853 there occurred a further memorable crisis in the history of the mission. At a meeting at Albany, New York, where the suggestion of the transfer of the mission to Burma was being discussed, someone coined the phrase "the lone star" as a description of Nellore, the one station in the vast Telugu field. S. F. Smith was thereby stirred to the writing of a poem which so influenced the delegates that they decided to reinforce instead of abandoning the mission. Away in India at almost the same time Lyman Jewett was dreaming of a new station at Ongole, which has since become the best known centre of work.

For some years progress was disappointingly slow. There was even further talk of the ending of the venture. Then in 1876 came a long and severe famine. John E. Clough, one of the great figures of Indian Baptist missionary history, who was at Ongole, took a leading part in the relief operations, and in 1878 there began a remarkable and rapid ingathering. It was a part of the earliest and most extensive of the mass movements into the Christian Church. Within six months nearly 10,000 people had been baptised.

During the last half century there has been a striking development and consolidation of the work. There have been further mass movements in this territory, some of them benefiting other missions and some the American Baptists. The latter have had their chief increases from the Madigas, who are leather-workers. The building up of the Church is far from easy when there is such

swift and spectacular growth. The organization and training of a native ministry and the proper education of the converts have made big demands upon the missionaries. At Ramapatnam an influential theological seminary was started by A. V. Timpany, and since 1890 there has been medical work also in this area. Of recent years there have been important moves towards self-support on the part of the Indian Christians in spite of their poverty. There are now nearly 100,000 church members in this the most fruitful Baptist mission. Expansion has not been confined to Ongole. Nellore and other stations in the Madras Presidency have been extended, and work has been opened up in the dominions of the Nizam of Hyderabad, assistance being received from Monnonites both of Russia and the United States. The prophetic words of S. F. Smith have been strikingly fulfilled in this Telugu field.

"Shine on, 'Lone Star.' Thy radiance bright

Shall spread o'er all the eastern sky;

Morn breaks apace from gloom and night:

Shine on, and bless the pilgrim's eye."

IV

American Baptists have also done a great work in Assam where there are now 50,000 church members. How Adoniram Judson came to Serampore in 1912, was baptized, and began the evangelization of Burma is one of the classic stories of Christian history. It was a fellow missionary of Judson's who in 1836 en-

tered Assam from Burma. Nathan Brown, who was a printer, settled at Sadiya. He had some idea of ultimate entry into China and actually himself served later in Japan. He had remarkable linguistic gifts and translated the New Testament into Assamese. There was no ready response from the people, and after a time the station was abandoned, not being reoccupied for three quarters of a century. Mission work was gradually built up around Sibsagor, Nowgong and Gauhati.

The Assamese of the Brahmaputra valley are mostly Hindus. In the jungle-covered hills to the north and south there are animistic tribes, and many immigrant labourers work in the tea gardens. The climate is particularly trying, and missionary activity has been adventurous and difficult. Languages have had to be reduced to writing and the Scriptures translated. Particularly noteworthy is what has been done among the fierce Garos and among the Nagas. The missionaries have been the pioneers of a Christian civilization, and have seen marvellous transformations in the life of the people.

V

The younger Baptist communities of the British colonies have had a share with their British and American brethren in the evangelization of India.

Samuel Day (the Telugu pioneer, was a Canadian by birth and when he retired did important propaganda work at home. For some years Canadian Baptists made contributions of men and money to the Am-

"Going Back to Bethel----"

MISSISSIPPI COLLEGE

The sacred spot where so many who read these words made decisions which have meant their success and happiness in these later years, is a sort of shrine to which fathers through these many years have been coming back for a fresh contact with the source of inspiration through their sons.

EVERY YEAR among our students are those whose fathers, grandfathers, and great-grandfathers have likewise come for preparation of the mind and body in an institution where spiritual emphasis is paramount.

IF MISSISSIPPI COLLEGE meant much to you, fathers, it will mean more to your sons. The same fine Christian atmosphere, stronger now from contributions which you and others made in years gone by, stands ready to enfold and develop your son.

Children's children are the crown of your college.

LOYAL TO CHRISTIAN PRINCIPLES.

STAUNCH WITH A CENTURY'S SERVICE.

ALERT TO THE NEEDS OF YOUR SONS.

For Information Address

President D. M. NELSON, Ph.D., LL.D.

Clinton, : : : Mississippi

erican Board. Then in 1874 a station was organized at Cocanada, two hundred miles north of Ongole, by John McLaurin; a year or so later A. V. Timpany transferred his activities to this field and the Canadians undertook the full support. There is now to the north-east of the sphere of the American Board an area which is being fruitfully evangelized and which stretches four hundred miles along the coast towards Orissa where the British Baptists are established. At Simulcotta a theological seminary has been started. Pithapuram has become a medical centre. Since 1911 the work has been directed by the Canadian Foreign Mission Board, and there are now over 25,000 church members.

Baptists from Australia and New Zealand have also gone to India. The missionary vision gained by Silas Mead last century during a visit there led to his drawing the Baptists of the different Australian colonies more closely together, and in 1882 workers were assigned a special field of their own in Bengal. There are today over 3,000 church members.

VI

Close to the southern extremity of the Indian peninsula lies the beautiful island of Ceylon, "the garden of the East." The mixture of religions and races to be found there makes it a difficult sphere for missionary activity. It was in Carey's day that the first Protestant missionary, a Baptist, reached the island. James Chater formed several churches and schools around Colombo, established a printing press, translated parts of the Bible and published a Sinhalese grammar. It is, however, to Ebenezer Daniel, who reached Ceylon in 1830 after a distinguished ministerial career in England, that the Baptist churches of the island look back with special gratitude. Literary and educational work have claimed a large share of the energies of the missionaries. The more than thirty organized congregations are now very largely self-supporting, and it has been possible to place all the work in the island under the direction of the Ceylon Baptist Council.

To this record of the activities of Baptist missionaries in India must be added mention of the work of Swedish Baptists in the north and of the English Strict Baptists among the Tamils in the south. There have been a number of independently initiated enterprises resulting in isolated Baptist churches. Taken together with the missions from Britain and her colonies and from America these venturings make up a large contribution by Baptists towards the building of a new India and the extension of the kingdom of God. This rich and varied heritage gives fine opportunities.

DR. MCGLOTHLIN'S SUDDEN HOME-GOING

Rev. James Thomas McGlothlin, Business Manager of the Sunday School Board since September, 1932, died suddenly at his home in Nashville, Tenn., Saturday afternoon, June 9. He was in his office till

noon Saturday, apparently enjoying his usual health. Of course his unexpected home-going was a great shock to his many friends who had come to esteem him mostly highly not only for his work's sake but for his own sake. The funeral services were conducted Monday afternoon by his pastor, Dr. W. F. Powell, of the First Baptist Church, assisted by Dr. Roger T. Nooe, pastor of the Vine Street Christian Church, in the midst of a great multitude of friends from near and far, and interment was made in this city.

Dr. McGlothlin was born in Sumner County, Tennessee, near Gallatin, June 26, 1875. He graduated at Bethel College, Russellville, Ky., and at the Southern Baptist Theological Seminary. He held pastorates at Midway, Ky., Hampton, Va., Frankfort, Ky., and Anniston, Ala., his two longer pastorates being at Franklin, twelve years, and Parker Memorial, Anniston, ten years.

Besides his wife, Mrs. Bessie Williams McGlothlin, he is survived by a son, Jas. T. McGlothlin, Jr., and a granddaughter, Betty Jane McGlothlin; a sister, Mrs. Robert Lee, Portland, Tenn. His only brother, Dr. William Joseph McGlothlin, President of Furman University and of the Southern Baptist Convention, it will be remembered, was killed in an automobile accident a year ago on his way to the Southern Baptist Convention in Washington City.

For a number of years Dr. McGlothlin was the Alabama representative on the Sunday School Board. As chairman of the Committee on Survey of that Board he rendered most effective service. When the office of Business Manager was created two years ago the Board turned naturally to him. In this position he has rendered conspicuous service, working in closest cooperation with Dr. I. J. Van Ness, the Executive Secretary-Treasurer.

Others will give worthy appraisals of the life of this good man but this writer desires to bear his testimony to him as "a good minister of Jesus Christ" and as an executive officer of outstanding ability and as a sweet-spirited Christian gentleman. Walter M. Gilmore.

GOVERNOR ASSAILS THE PROPOSED LAW SALE OF LIQUOR

Governor Sennett Conner addressed large audiences at Mt. Olive and Meridian, condemning May-Roberts Bill.

MERIDIAN, MISS., June 12: Gov. Sennett Conner, before one of the largest audiences, gathering in the city of Meridian within the past many months, delivered a scathing attack upon the May-Roberts bill and those who would undertake to have the people "Drink their way back to Prosperity." Representatives of many adjoining counties drove into Meridian to hear this one of the first opening speeches of the campaign to defeat the May-Roberts bill at the referendum on July 10th.

On the platform with the Governor sat Hon. J. E. Byrd, chairman of the Citizens Campaign Against Hard Liquor, and known from one end of the state to the other, as a distin-

guished official in the Baptist church. Mr. Byrd spoke upon the dangers of the bill. Mr. W. D. Hawkins, equally as well known throughout the state as a Methodist official also spoke, as did Mrs. W. D. Cook, State chairman of the Citizenship committee of the Parent Teachers Association. The meeting was presided over by Hon. Nate S. Williamson Executive Secretary of the Citizens Campaign Against Hard Liquor.

Governor's Second Speech

The address delivered at Meridian was the second delivered by Governor Conner during this campaign, he having addressed a large gathering at Mt. Olive on Sunday night, in opposition to the bill.

The Governor reviewed the promises of the Democratic Party to protect dry territory and to allow the people to determine whether or not they wished to return to the rule of liquor. He brought out the fallacy of the cry that the saloon should not return, by calling attention that where-ever liquor has been sold legally, the saloon has returned.

The Governor quoted the following figures: In the United States, from 1923 to 1931, under prohibition, deaths from alcoholism decreased 42 percent while during the same period in Canada, under government control, deaths from alcoholism increased 113 percent. Deaths in the United States during the same period from auto wrecks decreased 50 percent while in Canada they increased 42 percent.

CROZER THEOLOGICAL SEMINARY

On Sunday morning, in the Upland Baptist Church, according to custom, the sermon to the graduating class was delivered by President Evans, a historical sketch of the way in which Christian leaders in different centuries from the beginning of Christian activities have met the problems of life and contributed to their solution, with an appeal to the class of 1934 for their fullest service in the present period. This sermon and the service as a whole were particularly significant in view of the fact that Dr. Evans, having passed the retirement age, now retires from the Presidency, becoming honorary President, and passing the responsibilities of the active presidency to Dr. James H. Franklin, who assumes these duties on July 1st, with the hearty cooperation and enthusiastic support of all concerned. There is good reason for all this in view of the splendid service which Dr. Franklin has always given in other positions of responsibility, particularly during the past 22 years as Foreign Secretary of the American Baptist Foreign Mission Society. His unusual qualifications are further seen in his college training at the University of Richmond and his theological training particularly at the Southern Baptist Theological Seminary.

As in previous years, the Philadelphia Conference of Baptist Min-

isters met on Monday at the Seminary, with an address by Dr. John D. Freeman of Mercer University on Jesus Christ and this Unpeaceful World. In the afternoon occurred the Annual Meeting of the Board of Trustees, one of the new Trustees whose name is of particular interest to readers of the Record being Dr. John C. Austin, Vice President of Georgetown College, who was the trustee choice of the Alumni this year.

At the graduating exercises on Tuesday morning there was an address by Prof. Shirley J. Case of the University of Chicago, and address to the graduating class of 17 members by Dr. Evans, with the presentation to Dr. Evans from the Trustees, Faculty and Alumni of a beautiful engrossed testimonial, and from the Trustees in particular a distinctive silver loving cup, following which President-elect Franklin was introduced, and in a brief but very suitable address won the cooperative spirit of all. The graduating class, through Mr. Ernest E. Northen, Jr., presented to the Seminary porch lamps of Colonial type for the main entrance of the main building, which had already been installed.

Frank G. Lewis.

—BR—

(Continued from page 11)

sand spearmen in his train to the conquest of Europe. But little Greece, Heroic Greece, stood in the gap, and rolled the vanished might of Xerxes' Hosts in ruin back upon Asia. Came Paul with one good physician, one singer, one Lord, his armor the panoply of God, his sword the word of God, his motive the love of God, his sword the word of God, and through the ancient cities of Greece and Italy, and over their ancient battlefields he marched to the conquest of a lordly continent for God.

This is the example to which I would point you this day. May we follow it to the enchantment of the glory of God and the successful issue of our own lives.

Stop Headaches Right Now!

Take CAPUDINE is the answer. CAPUDINE contains several ingredients so proportioned and balanced to act together producing team work which provides such quick, easy relief.

CAPUDINE is liquid — already dissolved. It naturally takes hold quicker without upsetting the stomach. Can you afford not to take the best? Try it for perodic pains and cold aches also. 10c-30c-60c a bottle.

Ask Mother— She Knows

Mother took this medicine before and after the babies came. It gave her more strength and energy when she was nervous and rundown . . . kept her on the job all through the Change. No wonder she recommends it.

LYDIA E. PINKHAM'S VEGETABLE COMPOUND



PARKER'S HAIR BALSAM
Removes Dandruff—Stops Hair Falling
Imparts Color and
Beauty to Gray and Faded Hair
60c. and \$1.00 at Druggists.
Hiscox Chem. Wks. Patchogue, N. Y.

WET TEMPERANCE IN CALIFORNIA

N. S. Jackson, Superintendent
Anti-Saloon League

According to the Los Angeles Examiner, California educators are aroused by the increase of drinking by students, and the sale of liquors to students by licensed dealers. Note the following:

"Frank Bonnelle, Superintendent of Los Angeles City Schools, protests to E. T. Kleiser, Los Angeles County Liquor Administrator that liquor dealers are selling to minors. G. M. Hoyt, head coordinator of the Division of Attendance and Employment of Minors, declares conditions to be 'appalling' and says that his investigations indicate that at least 30 per cent of the patrons are under twenty-one years of age. Scores of instances are given with names, addresses and time of visit to places where children from fourteen to eighteen were found drinking and in some instances intoxicated".

George W. McDill, president of the Los Angeles Board of Education, states: "Not only have we found high school pupils indulging in intoxicating liquors, but some principals and teachers have reported that elementary students are coming under the influence of the habit. Apparently the liquor dealers consider school localities as particularly good fields for business".

The Los Angeles Board of Education unanimously passed the following resolution: "Resolved, that the Board of Education is greatly alarmed by reason of the rapidly increasing use of alcoholic liquors by young people of all ages in our schools since the repeal of the Eighteenth Amendment and the appalling effect thereof upon their moral and physical well-being."

From Sacramento comes the following: "Two pretty seventeen-year-old girl students acting as runners for bootleggers, delivering liquor to students on the school grounds and busily soliciting their booze trade—Drunken students in school and wild parties at which liquor flowed freely—These charges were made by Niel McAllister and Harris Witbeck, head of the Policy Juvenile Bureau."

Director Choate Makes Startling Statement

Joseph H. Choate, Jr., Director of the Federal Alcohol Control Commission, confesses the utter failure of the Federal government to control its end of the repeal situation. He begins his startling confession with the statement: "As concerns liquor, the United States is living in a fool's paradise." Mr. Choate figures that the capacity of illegal stills seized and probably to be seized this year equals the total capacity of legal distilleries, and he further says that there seems to be no escape from the conclusion that the unseized capacity must exceed the seized capacity. He says: "Any assumption that the 1934 seizures would eliminate the illicit plants would be ridiculous. It is hardly

open to doubt that the unseized stills are now, and will remain, able to produce as much liquor as, and probably a good more, than those that will be put out of action this year."

Liquor is and has ever been a major factor in crime of every kind. Records in the office of Dr. R. N. Whitfield, Department Vital Statistics, show that liquor is a factor in one-third the homicides within the State. Recently 127 Record Cards, taken at random from the files, were examined. 85 did not show definitely that drink was a contributing cause. On the remaining 42 it was shown that either the slayer, the deceased, or both, were drinking. 8 under the influence of drink were killed by ones not drinking. 15 not drinking were killed by ones drinking. This is significant. It indicates that approximately 12 per cent of those losing life at the hands of another were victims of drunken killers. 16 cards indicated that both deceased and slayer were drinking. 3 cards were reports on deaths in connection with arrests in liquor law violation. Increased drinking will result in increased killing.

With anticipated legalized liquor, and beer already legalized drinking is increasing in Mississippi. Police Records in Jackson show arrests for drunkenness, April, '33, 68. The total for April, '34 is 137, an increase of 69, or 101 per cent. The Chief of Police, Meridian, states that there is five times as many drunken drivers in his city, and three times as much drunkenness as before beer.

In a session of the Legislature, in November, Pennsylvania created a Liquor Control Board, and provided for the opening and operation of State Liquor Stores. Authoritative reports show that drunkenness has increased 1000 per cent since state control supplanted prohibition. This is something for the advocates of the Roberts Liquor Bill to consider—in fact all our people should get the facts and not fail to VOTE on July 10th.

Mr. E. S. Chapman, former Prohibition Administrator, now in charge of the Ninth District, including Southern Alabama, Southern Mississippi, and all of Louisiana, with offices in New Orleans, states that in his district twice as many illicit stills were destroyed in April as in March. Indications are that even the greater number destroyed has not affected the price of bootleg liquor. The bootleg product is selling, according to report,—this is heresay—at \$1.25 a gallon. Mr. Roberts and his fellow advocates of his liquor Bill would supplant this by the state selling short quarts—five to the gallon—for \$1.00. We honestly believe that the greater number who drink are so lacking in patriotism that they will refuse to pay \$1.00 for a short quart, when the bootleg article can be bought much cheaper. Advocates of repeal howled about the way prohibition filled our prisons. The number will be few in comparison with the number convicted under any system of so-called control and regulation, if the law is enforced.

MY HERO For Fathers' Day

Of all the countless blessings
That have come from heaven
above,
There's none more rich in value
Than the gift of a father's love.

The wonderful love of mother
Is the theme of many a song,
While father has been neglected—
God help us to right this wrong!

Help us to show our fathers
That we love and bless them so,
Our hearts' most cherished heroes,
Though the world may never know

The halo that rests above them,
For only their children can see
The glory, the grandeur, the greatness
Of that sacrifice, full and free.

That Father has made for Mother,
For home and for loved-ones dear,
With no thought of reward or honor,
He toiled on, year after year.

Thank God for his matchless courage,
age,

For his faith that did not fail,
When the way was so dark and dreary
That the stoutest heart might quail,

When the battle seemed ne'er ending,
And he was weary and worn,
When the face of grim, stern duty
Greeted his every morn.
For him no war drums were beating,
No battle-song thrilled his soul.
Through the joy of loving and serving,
He gained life's nobler goal.

I crown him, earth's greatest hero,
This man, unknown to fame.
I love him, I bless him, God help me
To keep untarnished his name!

—Corinne Rogers Guyton,
Blue Mountain, Miss.

Two Irishmen, one accompanied
by his wife, met on the street.

Said Pat to Mike: "Let me present my wife to ye."

"No, thank you," replied Mike,
"got one of my own."—The Digest.

THE SOUTHERN BAPTIST ASSEMBLY

Ridgcrest, North Carolina

Invites you for July and August

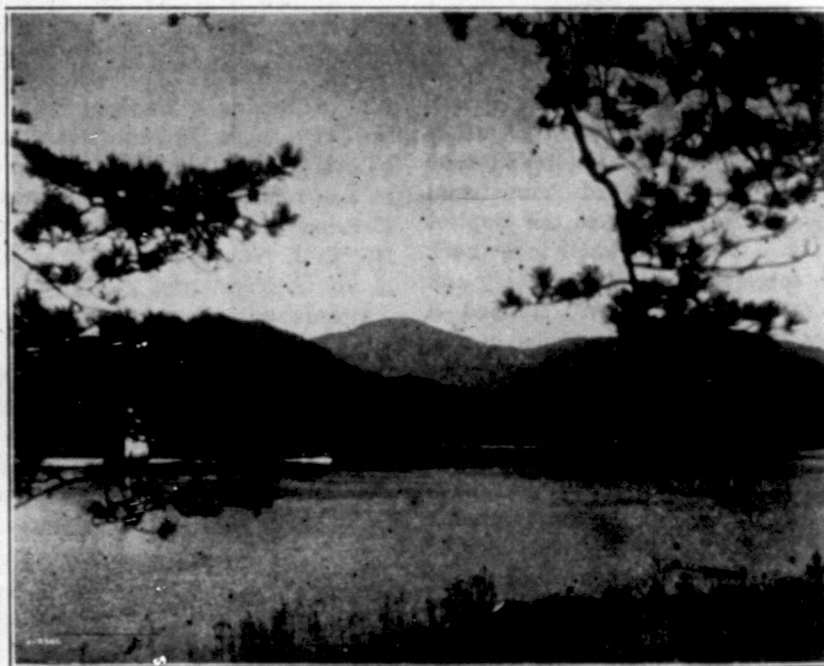
Mark these dates in your notebook:

July 22-28—Summer Sunday School Conference.

July 29-August 3—Southwide B. Y. P. U. and Baptist Adult Union Leadership Conference.

August 5-11—Foreign Mission Work.

August 12-19—Christian Life Conference.



Beautiful Lake Lure, near Ridgcrest

CHRISTIAN LIFE CONFERENCE

August 12-19

No methods, no mechanics, nothing especially advocated. A week for the seeking of God, for deepening and enriching the Christian life.

Are you hungry for Christian fellowship?

Are you longing for a deeper Christian life?

Do you wish to spend eight days on spiritual heights?

We invite you to come August 12-19 for the Christian Life Conference.

Mr. Fred Scholfield will have charge of the music, and we are hoping and praying for a genuine old-fashioned revival.

Among the leaders and speakers will be the following:

Dr. J. O. Williams, Bowling Green, Kentucky.

Dr. J. Clyde Turner, Greensboro, North Carolina

Dr. Fred F. Brown, Knoxville, Tennessee

Dr. Wallace Bassett, Dallas, Texas

Dr. Charles W. Daniel, Richmond, Virginia

Dr. B. W. Spilman, Kinston, North Carolina

Dr. John L. Hill, Nashville, Tennessee

Dr. I. J. Van Ness, Nashville, Tenn

Dr. P. E. Burroughs, Nashville, Tennessee

Dr. Clay I. Hudson, Nashville, Tennessee

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